



Dawatul Qura'n

Surah An-Naba to An-Nas
(Juz' Amm)

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إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ - (القرآن)

"Verily this Quran guides you to that Path which is quite Straight" (Al-Quran)

دَعْوَةُ الْقُرْآنِ
تفسير جزء عم

Dawatul Quran

(Surah An-Naba to An-Nas)

Arabic Text, Translation and Commentary



By

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In the name of Allah, Most Gracious, Most Merciful.

PREFACE

Praise be to Allah - We have the good fortune of presenting the last part of Dawatul Quran, i.e. the commentary of the Parah 'Amm (S. Annaba to S. An-nas). Before this the commentary of Surah Fatiha and Surah Baqarah has been published. According to the order of the Surahs, commentary of Surah Aal-i-Imran should have been published, but in deference to the decision of the governing council of the Idara, priority had to be given to the thirtieth part of the holy Book. This decision was taken for the reason that the last parah consists of short and mostly Meccan Surahs, in which Quran's fundamental message and its basic teachings have been very effectively presented with convincing arguments and evidences. Therefore, from the missionary point of view this part is very important and useful both for Muslims and non-Muslims. Another aspect of its utility is this that the Surahs of this part are extensively recited in the prayers (salat), and therefore if the meaning and significance of these Surahs are properly understood, it will help in infusing life in the daily prayers of Muslims.

Now that the work of publishing the Parah 'Amm is over, the work of publishing the remaining Surahs in proper order will be taken up. We have already mentioned the necessary points which are required to be kept in mind while studying the Quranic commentaries, here we will however mention a few more things:

Quran is not, like other volumes, a flat book, which is to be read cursorily by a person. It is an invaluable treasure of learning and wisdom, whose every word invites its reader to think, ponder, and contemplate. If there is courage to dive deep into the ocean of its meaning then there is no dearth of pearls. The reader can come out richer by priceless jewels. And if one dares to go still deeper, then one can even collect

invaluable and rare jewels. One distinguishing feature of this Book is this that it lifts the veil off the secrets and mysteries of universe and life. Those who do not know Arabic, particularly non-Muslims who are totally ignorant about this Book, can recognise its importance and greatness only when the aspect, that it is a flowing spring of learning and wisdom, is brought home to them in an effective way. It is difficult to satisfy the demands of this aspect in a short commentary, but taking into consideration the importance of the Juz'a 'Amm, a little rein had to be given to the commentary, which resulted in a slight increase in the volume of the book. But this is an exceptional case, for as we have already explained in the beginning that we want to be brief so that a complete commentary of the Quran is available, with all the necessary details, in one or two volumes.

The discerning readers know that the surahs of the Juz'a 'Amm are the best examples of the eloquent, effective, short and sweet style of the holy Quran. Therefore, their translation and explanation is extremely difficult. For this reason it took us more than a year to complete the whole work. The dells and the valleys through which we had to pass to reach our destination can be understood only by those who have tasted its sweetness.

In preparing this commentary we had kept before us all the important tafaseer (commentaries) available in Arabic, Urdu and English, and quoted their references at a number of places. We have taken great care in the matter of traditions. We tried to see that not a single authentic hadith pertaining to a verse is left out, and not a single weak narrative is included in it. If we have kept the standard of accepting the narrative very high, then we have also seen that no preference is given to personal likes and tastes, and that whatever is said is said on some

valid grounds, and it fits with the essence and style of the Quran and the guidance from Sunnah. But if in spite of all these cares, there is any lapse it needs to be rectified.

All the Surahs of Part 'Amm, except Surah Nasr, are Meccan, and mostly pertain to that period which marked the beginning of Dawah. Therefore, in these Surahs the style and approach adopted for presenting the message provides great guidance to the missionaries of Truth, because this is a simple, natural and effective way. Quran has neither adopted the style of philosophy nor of logic, its message is neither covered by the garb of mysticism nor by the format of a political system. Its style is free from every kind of artificiality and it is exclusively its own, which goes straight to the heart and mind, shakes them and wakes up man from his sleep of negligence and transforms his whole life. For a Dawah which is the message of universal truth, this is the only proper style, because its universal truth is such a reality that cannot be confined to any format. Any one who studies these Surahs with an open mind will at once realise that the message of Quran is addressed to man's self that he should first of all realise his own responsibility which concerns the purity of his self, and about which he will first have to answer before God, in short about his

beliefs, his morals, purity of his character, and his sense of obedience and slavery to Allah. If a missionary does not try to concentrate the attention of his addressee on this point and from the very beginning tries to state the wider demands of Dawah, then the addressee will not be able to grasp the main message and the discussion will be led to another direction. In short, what is the main Dawah of Quran and what is the proper method of presenting it? To understand these, help of the Quran itself should be taken, because in this connection some such methods have come up as are not harmonious with Quran.

The Urdu version of Parah 'Amm has already been published. After the publication of this English version, only Gujarati and Marathi versions have to see the light of the day. God willing, they will soon be published. May Allah help us in accomplishing this task, and make it the means of propagation of His word as also blessings and righteousness for us.

O Our Lord! Accept from us. Verily, You are the, Hearer, Knower.

Shams Pirzadah
Bombay, 11th March 1983

Translator's Acknowledgement

The holy Quran is a Divine Book. To render it into any other language - with its vast meaning and characteristics - is almost impossible. The most we can hope to do is to convey a shade of its meaning with utmost caution. So far as the Parah 'Amm is concerned, it is the most difficult part from a translator's point of view in as much as the brevity

of its verses enhances its impact. I took up the work of translating this parah relying only on Allah's help and tried to translate it in as simple language as possible. It is only on account of Allah's blessings that I could finish the job.

In this connection, I would like to make a

specific mention of the fact that the author of the original commentary, Dawatul Quran, Maulana Shams Pirzadah, has gone, through my draft translation, word by word - particularly the Quranic text - and is satisfied that the sense of the Arabic verses has been translated into English correctly. He has given me very useful suggestions, which were acceptable, most of the times.

May Allah accept our efforts and make this publication a source of guidance for its readers.

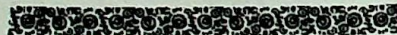
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Abdul Karim Shaikh



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78 — An-Nabaa (The Great News)

Introduction

Title: This Surah is styled as ‘‘An-Nabaa’’ which means the News, or rather the Great or Important News. This news relates to the Doomsday and Resurrection. It is derived from the second verse of the Surah.

Time of Revelation: It was revealed in Mecca. From the early verses it is clear that this Surah was revealed at a time when an argument was started between the Prophet and the citizens of Mecca when he informed them of the coming of the Doomsday and of the accounting for one’s deeds and the consequent reward and punishment on the Day of Judgment. They used to laugh at the mention of the Doomsday. Such an argument could have taken place in the early stages of the Call towards Islam.

Central Theme: The central theme of this Surah is about the establishment of the Court of Allah and the rewards and the punishments that would be declared on the Day of Judgment.

Arrangement of the Text: Verses Nos. 1 to 5 warn those who make fun of the Doomsday as if this information does not deserve serious consideration. The coming of the Doomsday is not far off when it will appear as an accomplished fact before their very eyes, and they will have to account for their deeds before the Lord of the World.

In verses Nos. 6 to 16 are mentioned the signs of Allah’s Might, His overlordship and Wisdom, which not only justify the Life after Death but also explain why Resurrection is necessary — as it is demanded by the Overlordship and Wisdom of Allah.

Verses Nos. 17 to 20 explain that the Day of Resurrection will occur at the appointed time; that on that day the whole order of the earth and heavens will undergo a sea change; and all people will be revived and will proceed to the Court of Allah.

In verses Nos. 21 to 30 is mentioned the fate that awaits the transgressors and in Verses Nos. 31 to 36 is mentioned the rewards for the God-fearing righteous men.

Verses Nos. 37 to 40 from the concluding text which describes the scene when all people will appear before their Master for giving an account of what they did in their lifetime, and it has been explained that nobody will be spared on the basis of false recommendation or intercession.



78 — Surah: An-Nabaa (The Great News)

(Translation of the Text)

In the name of Allah, Most Gracious, Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (٧٨) سُورَةُ النَّبَاِ

1. About what are they disputing?
2. About that great News¹,
3. About which they have different views²,
4. Their views are wrong, they will soon come to know.
5. Listen again! Their imaginations are wrong, they will soon learn³.
6. Have we not made the earth as floor⁴?
7. And the mountains as pegs⁵?
8. And have we not created you in pairs⁶,
9. And made your sleep to be a source of relaxation⁷
10. And the night as a garb⁸
11. And the day as the time for livelihood⁹
12. And built over you the seven strong heavens¹⁰
13. And created one bright lamp¹¹.
14. And sent down abundant rainwater from the clouds¹²,
15. So that we may produce corns and vegetables from that,
16. And luxurious gardens,
17. Verily, the Day of Judgment is fixed¹³,
18. The Day when the trumpet shall be sounded, and then you shall come forth in crowds¹⁴;
19. And the heavens shall be thrown open, as if there were doors¹⁵,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 عَمَّ يَتَسَاءَلُونَ
 عَنِ النَّبَاِ الْعَظِيمِ
 الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ
 كَلَّا سَيَعْلَمُونَ
 ثُمَّ كَلَّا سَيَعْلَمُونَ
 أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا
 وَالْجِبَالَ أَوْتَادًا
 وَخَلَقْنَاهُ أَزْوَاجًا
 وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
 وَجَعَلْنَا اللَّيْلَ لِبَاسًا
 وَجَعَلْنَا النَّهَارَ مَعَاشًا
 وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدَادًا
 وَجَعَلْنَا سِرَاجًا وَهَّاجًا
 وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا
 لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا
 وَجَعَلْنَا الْفَاكَا
 إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا
 يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا
 وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

COMMENTARY

1. — Great News means the Important news about the occurrence of the Day of Judgment. When the Quran gave this news to enable the people to lead responsible and virtuous lives, the citizens of Mecca made it a topic of their discussion and laughter. The verse refers to these disputations.

2. — The views of the Meccans on the Domsday and the Day of Judgment were varied. They did not think it was possible to resurrect the dead people. They believed that none could revive the decayed bones. To some, the idea of the Day of Judgment was irrational. They said that there was life only in this world, and that men would not be revived after death. Some others were in doubt and undecided about it. Their difference of opinion was not based on any weighty argument, but it was just an opinion unsupported by any reasoning.

It may be made clear that the non-believers in Arabia were not the only people who rejected the idea of the Day of Judgment, but other non-believers from other parts of the world also held extremely complicated and baseless view-points, as can be seen from the following extracts:

Extract From The Encyclopaedia Of Religion And Ethics, Volume V :

Hindu: "Although in the Rigveda the clear statement of Judgment is found, and Yama appears mainly as King of the region of bliss, yet he is to some extent an object of terror, and dark underground hell is spoken of the fate of evil-doers (iv 5.5 vij 104.3 ix 73.8) . . . the later views differ widely from this thought. The gradual introduction of the belief in transmigration while Yama is now the judge of the dead . . . In Upanishads re-birth in various conditions, in heaven, on earth appears as the result of ignorance of the true end of existence . . . Hinduism in all its forms endorses this view. All go to Yama over a dreadful road in which the pious fare better than the wicked. Yama or Dharma judges and allots the fate. Through endless existences and re-birth in human, animal, or plant forms — alternated with lives in the heavens or hells, the soul must pass."

Buddhist: In Buddhism the idea of karma afforded an automatic principle of judgment, whereby the person after death entered upon an existence, higher or lower, according to his actions. At death, the force resulting from actions combined with clinging to existence causes creation of the five skandhas or constituent elements of being. This is so swift that there is hardly any break in the continuity or personality, which is thus re-created in one of the six states — Gods, man, asuras, animals, plants, pretas or inhabitants of one of the hells. (p. 375)

But in spite of all this involved discussion, it is an undeniable fact that this world is coming to an end one day and the modern Science supports this view, as is clear from the following remarks of the editor of the Encyclopaedia of Religion and Ethics:

Conclusion: The ideas regarding the end of the world which are found in most eschatologies may be regarded as mythical speculation prompted by knowledge of actual catastrophes in Nature and of its phenomena. The world as science teaches and as the speculations of men suggested must have an end; but they pictured that end in lurid colours, while generally anticipating after it a new order." (p. 391)

The Quran does not present the news of the reward and punishment for one's deeds as a dogma, but with arguments backed by reasons and in such a gripping manner that there is no room for doubt and difference and the conscience at once accepts that the arrangements for the Day of Judgment are not only possible but also necessary. Further the Quran with full confidence and assertion announces that the Day of Judgment will most assuredly dawn.

3. — That is : the time is not far off when they will know that their conjectures about the Day of Judgment were wrong. This fact will dawn on them immediately when they will die and their soul will pass into "Barzakh" which is the resting place of all souls till the Day of Resurrection. Again they will witness this fact with their own eyes, when they will be required on the Day of Resurrection. The words: "They will very soon know" which have been repeated, refer to these two events.

4. — The planet Earth is hanging in space and is revolving round the Sun, but still there is no disturbance in it. Its surface has been spread in such a way that life on it has become possible. It seems that all this has been done with the set purpose of inhabiting man on the planet Earth and all the necessities of life have been provided. The entire set-up has been planned to enable man to live on this earth. Does this not show the overlordship and wisdom of the Almighty?

5. — By fixing pegs of mountains in the earth, its speed and revolution have been controlled and disturbance has been done away with. A lot of benefits is derived by man from the mountains, like rivers flowing from them, etc., etc.

6. — Only men have not been created, nor only women. The mankind was created in pairs of men and women. Every individual of these pairs is different from the viewpoint of his/her physical and spiritual qualities but this difference does not create any conflict or opposition, it creates harmony and love, as if they complement one another. Does not this perfection of mankind point to the overlordship and wisdom of Allah?

7. — Sleep removes tiredness and refreshes man. Had Allah not made sleep compulsory in the nature of man, man's muscles would not have borne the strain of continuous work and man would not have been able to enjoy peaceful life. How wonderful is this arrangement for providing rest and peace for man! Is such an arrangement only accidental or is it the result of some One's wise planning?

8. — If the World would have had only days, then there would have been no time for men to rest and have peaceful life. The continuous heat of the Sun would have deprived men of comfort, but Allah has made the earth subject to such laws that it has to revolve on its axis and the cycle of day and night goes on continually. In this way the garb of night covers man in itself as his clothes cover him. Does not the hand of a Great Administrator appear to be responsible for arranging this revolution of the earth?

9. — If there were to be only nights and no days, these arrangements

then man would not have got that opportunity for making his living and for striving for better living conditions which are now available to him as the best of God's creatures. Such an arrangement has opened up innumerable avenues for him to achieve economic betterment. Is this not a miracle of Allah's overlordship?

10. — It means that one can imagine the vastness of Allah's creation by the fact that the sky which can be seen to the extent to which one's eyes can see is only the First Sky (Heaven) and Allah has created seven such heavens (or firmaments), and has planted the heavenly bodies (stars and planets) in such a strong way that in spite of the passage of such a long time there are no signs of wear and tear in them, and there has been no change or decline in their beauty. The Laws of the Nature are so strong and unchangeable that there is no possibility of any break anywhere. If the management or the order of the heavens had not been on sound footing then the working of this earth would also not have been on safe and sound footing. Are not the signs of Allah's overlordship and wisdom present in these arrangements?

11. — The Sun has been made so bright that its brightness or its light will never fail. If the Sun is examined in the light of the modern Science, the wonder wrought by Allah's creation would be seen clearly. The temperature of the Sun is one crore forty lakh degrees (1,40,00,000) centigrade. It is hundred times bigger than our earth. It has been kept at a distance of nine crore thirty lakh (9,30,000) miles away from the earth, which results in neither extreme heat nor extreme cold, but in keeping the temperature on the earth at a level which is helpful in sustaining human life on this planet. And on account of this heat of the Sun, rainfall is caused and farm products are harvested. Do not you get any light from the brightest lamp (Sun) on the overlordship and wisdom of the Almighty?

12. — Are the arrangements of providing abundant water from the clouds and through it the arrangement for producing corns, vegetables and luxurious gardens, which provide a continuous source of human food not sufficient to open the eyes of men? Does it not disclose the hand of a Being who is master-minding all

13. — This is the matter (as discussed above) which has been argued in the verses Nos. (6) to (16). The summary of the argument is that the Day of Judgment is a certainty and the time of its occurrence is also fixed. The non-believers of Mecca were rejecting this, because this presupposes the revival of men, which was impossible according to them. They were unable to imagine that when a man dies and his remains are mixed with dust, how could that man be revived. They were in doubt, because they were unable to correctly estimate, due to their narrow-minded thinking, the power and wisdom of the Almighty. Therefore an approach which would appeal to the intellect has been used to remove this doubt. The occurrence of the Day of Judgment has been argued on the basis of the Power, Overlordship and Wisdom of Allah.

The sum and substance of the whole argument is that WHETHER this earth, the sky and the various gifts of Nature with which your life is so much concerned are evidences of a certain fact — the fact that their Creator is the possessor of some limited power and that no purpose is seen in all His works and that the parts or the components of this world are in a state of disarray and the whole set-up is unsystematic;

OR

this World and the life on it prove the fact that the Creator of man is the possessor of limitless power — and not merely of His limitless power but also of His overlordship and greatest wisdom. After accepting Allah as the possessor of these attributes, there is no difficulty in believing that the Day of Judgment will surely occur. In fact, the attributes possessed by Allah demand that He should ordain such a Day of Judgment. When it is accepted that Allah is the possessor of

limitless power, then it is absolutely easy for Him to revive the dead. What is impossible in it? The Being who has expressed his overlordship in such a manner and who has bestowed his countless gifts, can rightly ask for the account of his gifts from man, and can rightly reward those of His slaves who are loyal to Him and punish those who are transgressors. His wisdom is apparent from everything of this world. His every act is based on wisdom and is well planned. How can we then say that the creation of man is purposeless, and that man dies and his remains are mixed with dust and there the whole story ends; that there is no difference between good and evil; that those who believe in Allah and those who do not, and those who obey Him and those who rebel against Him are all equal and that no one is to get any reward nor is anyone to be punished; that the Court of Allah is no court where one is to account for one's past deeds. Does this kind of talk appear to be reasonable and do they have any relation with Allah's attributes and wisdom? The fact is that the manifestations of Allah's wisdom as witnessed by man around him very clearly point out to the necessity of there being a Day of Judgment for all. The great news disclosed by the Quran is supported by all these facts and conclusions therefrom and one is convinced that the Day of Judgment must one day dawn and that everybody will be revived and will appear before his Creator to answer for his past deeds.

14. — On the Domsday when the Trumpet will be sounded, the dead will rise from their graves and will proceed to appear in the Court of Allah.

15. — The realities of the other World are hidden from the eyes of men today, but on the Domsday when the skies (heavens) will be opened, men will be able to see them.

20. And the mountains shall be made to move away as if they have become a mirage¹⁶
21. Truly, Hell is lurking in ambush,
22. The destination of the transgressors¹⁷:
23. They will lie in it for ages¹⁸.
24. There they will neither taste anything cool, nor any drink,
25. Except boiling water and pus,
26. A fitting recompense.
27. They had not expected that they will have to account for (their deeds),
28. And they had treated Our signs as totally false.
29. Although We had preserved everything in writing¹⁹
30. So taste it! Now we will not increase for you anything but punishment.
31. Verily, Success is for the righteous²⁰;
32. Gardens and grapes,
33. Girls of young and equal age
34. And cups filled up to the brim²¹.
35. There they will hear neither any trash talk nor any falsehood²².
36. This is the recompense from your Lord and a sufficient reward²³,
37. From Him who is the Lord of the heavens and earth and all between — the Most Gracious whom none dare address²⁴.
38. The day on which the Spirit²⁵ and the angels will be standing in rows; nobody will be able to utter a word except the one who is permitted by the Most Gracious and the one who speaks aright²⁶.
39. That Day is a sure reality²⁷: therefore anyone who so desires, let him take resort to his Lord!
40. We have warned you of a punishment which is near²⁸, — The Day when the man will see what he had done for his future²⁹, and the infidel will say, "Would that I were dust³⁰!"

وَسَيَرَى الْجِبَالُ فَكَانَتْ سَرَابًا ۝
 إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝
 لِلطَّٰغِيْنَ مَابًا ۝
 لَيْسَ فِيْهَا حَقَابًا ۝
 لَا يَذُوْنَ وَفُوْنَ فِيْهَا بَرْدًا وَلَا شَرَابًا ۝
 إِلَّا حَمِيْمًا وَغَسَقًا ۝
 جَزَاءُ وَّفَاقًا ۝
 اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ۝
 وَكَذَّبُوْا بِآيٰتِنَا كِذَابًا ۝
 وَلَحْنُ شَيْءٍ اَحْصَيْنٰهُ كِتٰبًا ۝
 فَذُوْا فُوْاقَلْنَ تَزِيْدُكُمْ الْاَعْدَابَ ۝
 اِنَّ لِلْمُتَّقِيْنَ مَفَازًا ۝
 حَدٰٓئِقَ وَّاعْنَابًا ۝
 وَكَوَاعِبَ اَشْرَابًا ۝
 وَكَاسًا دِهَاقًا ۝
 لَا يَسْمَعُوْنَ فِيْهَا الْغَوَا وَلَا يَكَدُوْنَ ۝
 جَزَاءُ مِّنْ رَّبِّكَ عَطَاٌ حِسَابًا ۝
 رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الرَّحْمٰنُ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ۝
 يَوْمَ يَقُوْمُ الرُّوحُ وَالسَّلٰمَةُ صَفًّا آَرَآيْتُمْ كٰتِبُوْنَ ۝
 الْاٰمَنَ اٰذْنَ لَهُ الرِّحْسُ وَقَالَ صَوَابًا ۝
 ذٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ اِلٰى رَبِّهِ مَابًا ۝
 اِنَّا اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُوْلُ الْكَفِرُ لِيَلْبِسَنِيْٓ مِنْ شَرِّ مَا ۝

16. — This refers to the fact that on the Doomsday the whole order of the world will change. The earth will acquire the shape of a vast maidan, where everybody will be gathered and a Court will be established. Great mountains will be flying in the air and their places will be taken by vast expanses of sand and they will completely disappear. This gives an idea of the horrors of the Doomsday, the changes that will be wrought in the shape of the earth and expanse of the Court of the Day of Judgment.

17. — The transgressors or rebels against God lead their lives without any fear of God and think that there will be no occasion for them to get punishment for their misdeeds on the Day of Judgment. But on the Day of Judgment, Hell will appear as if it was an ambush for them, and they would be so caught that it will be impossible for them to escape.

18. — It means that there will be one period of punishment after another period, with the result that they will be suffering continuously. This harsh punishment is given to them for the reason that they accepted for themselves the path of disobedience to Allah instead of submission to Him. They had been ungrateful to their real Benefactor and they were never prepared to accept the fact of the Day of Judgment and to adopt their lives accordingly. So they will reap the harvest according to the seeds they had sown.

19. — That is: We had been keeping a record of all their deeds. It is as if a talking movie was being prepared of everybody's life on this earth. This film did not only record the words and deeds of men, but their intentions also. These men were under the wrong impression that they were free to do whatever they liked and that no record of their deeds or misdeeds was being kept, because they could not see any camera which was taking these pictures nor any tape recorder which was recording voices on the cassettes.

20. — Here the words "Muttaqeen" (Righteous) is used as opposed to the word "Tagheen" (transgressors). This refers to those people who believe in Allah and the Day of Judgment; those who accept his signs and lead their life in such a way that they know that they have to account for their actions.

21. — Means cups of wine "Tahur" — the wine of purity (sanctity) which will be available in Paradise.

22. — The atmosphere or the environment in Paradise will be decent. The society will be decent and all the articles of food and drink will be decent. Even the wine that will be available there will not be like the wine of this world which makes a man talk nonsense after it is drunk. It will be a very decent wine and it will create a feeling of happiness and satisfaction which will not have any element of indecency. Similarly there will be no indecent recreations and shows, nor will there be falsehood and accusations. It will have a sober and happy atmosphere, where one will see examples of good moral behaviour and decent activities.

23. — The God-fearing or the righteous will not only be awarded returns or recompense for their good deeds in the world, but Allah will bestow more benefits and gifts on them.

24. — On the Day of Judgment when the Creator of the Universe will sit on judgment, the state of awe and fear of that Court will be felt so strongly that not a single soul will dare open his/her mouth. This also refutes the views of the polytheists that their gods and goddesses will get whatever concessions they want on their behalf.

25. — The Spirit here means the Archangel (Jibril). He being the Chief of the angels, his mention has been made specifically. The point to be made here is that when Allah will sit on judgment, then the angels — even Jibril — will be standing in attention and every one will be struck with awe and none will dare open his mouth.

26. — The purpose is to correct the wrong impression about the "recommendation of clemency," which is generally carried by the people of other religions. So far as the non-believers (idolaters) are concerned, they think that if at all the Day of Judgment comes and they are made to appear in the Court of Allah to account for their deeds in this world, then these gods and goddesses would come to help them and stand up to recommend to Allah for clemency on their behalf and thus they would escape punishment. But the

Quran says that first of all there will not exist any of these gods or goddesses. Everyone will appear as meek slaves of Allah and the whole power and administration will be in the hands of Allah. The Court Of Allah will present such an awe-inspiring spectacle that even the closest of the angels will not dare open his mouth. If anybody would be able to open his mouth for recommending clemency or pardon, it will be the one who will be permitted by Allah and will speak the truth.

So far as the question of recommending clemency or pardon for the idolaters is concerned, no one will be able to do it, because of the decision of Allah that "Shirk" or polytheism and equating of Allah with others is an unpardonable sin. It will not be proper that any intercession for such sinners may be allowed.

If anyone would intercede for salvation at that time with the permission of Allah, it will be on behalf of only such sinners who were believers in Allah and about whom Allah would like to entertain such intercession. So no one should remain under the wrong impression that the one polytheist who had indulged in equating Allah with other gods, etc., and who had led the life of a transgressor and non-believer can be saved from the final punishment by the recommendation of someone or the other.

27. — The Day of Judgment is not the result of some guess work but it is a fact and a reality about which you are being informed with full authentication.

28. — It is stated to be near at hand, because a good portion of the life of the earth has passed and the time left for the coming of the Day of Reckoning is short. Time itself is a relative thing. On the Doomsday, the measure of time and space will be changed. The time spent by man on this earth will appear to be too short.

29. — Whatever good or evil a man does in this world, it has its repercussions in the other world. This fact has been expressed as "Ma Qaddamat Yadahu" (whatever his hands have sent in advance), because every act of man is like sowing seeds by him whose fruits he will get in future life.

30. — It means that those people who refuse to accept the Day of Judgment and refuse to shape their lives on the basis of that belief, they should clearly understand that when the Day of Judgment will actually dawn and when man will see his own deeds or misdeeds and the result thereof, at that time every non-believer of the Day of Reckoning will feel and say "Would it that my remains were mixed with dust so that today I would not have to account for my misdeeds."



79: SURAH AN-NAZI 'AT' (THE DRAGGING WINDS)

NAME: The Surah begins with the word "An-nazi' at", which also gives it its name. This word is used to connote the attributes of the winds.

TIME OF REVELATION: It was revealed in Mecca and from the contents of the Surah it can be concluded that it was revealed soon after the revelation of the Surah "Naba".

CENTRAL THEME: The topic discussed herein is the occurrence of the Doomsday and re-surrection of man for his requital. In the background are those rebellious and Pharaoh like people who are totally lost in achieving their gains in this material world only.

ORDER OF THE VERSES: In verses 1 to 5 winds are presented as evidence in support of the Day of Requital. Verses Nos. 6 to 14 present a **picture of the Doomsday, and the criticism of the** infidels is mentioned. In verses Nos. 15 to 26 the story of Prophet Moosa is stated briefly showing how Pharaoh met his awful end by rejecting the call to believe in Allah, as if this is an evidence of history in support of the belief of facing consequences of one's actions.

In verses Nos. 27 to 33, argument is put forth on the possibility of re-surrection of man from the fact of Allah's attributes of limitless Power and Might.

Verses No. 34 to 41 explain what disastrous fate would await the rebels of Allah and materialists and how pleasant will be the rewards of Believers in Allah.

In Verses Nos. 42 to 46, the question of the rejectors of Doomsday about the time of occurrence of the Doomsday is answered.



79 SURAH AN-NAZI'AT (THE DRAGGING WINDS)

يَا أَيُّهَا (٧٩) سُورَةُ الْكَافِرَاتِ

Translation of the Text

In the name of Allah Most Gracious, Most Merciful :

1. By those (winds) which drag forth (the clouds) forcefully;
2. By those which blow pleasantly;
3. By those which glide gently;¹
4. Then (in obedience) press forward as in a race;
5. Then manage an affair³ (of bringing rain).
6. The day when the severe shock of the earth-quake will be felt;
7. Followed by a second shock;⁴
8. On that day (many) hearts will be palpitating;⁵
9. Then eyes will be downcast;
10. They say (now) : "What! Shall we indeed be returned to our former state?"
11. "What! when we have become rotten bones?"
12. They say: "In that case, it would be a return with loss⁸."
13. (Listen!) That will be only one startling sound.
14. And suddenly they will be on the surface of the earth¹⁰.
15. Has the story of Moosa reached you¹¹?
16. When his Lord called him in the holy vale of ¹², Tuwa¹²,
17. (Saying) "Go to Firaun (pharaoh) for he has indeed transgressed all bounds¹³.
18. "And say to him: 'Would you like that you should be purified¹⁴?
19. "And that I guide you to your Lord, so that you should fear Him¹⁵?"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّيِّغَاتِ عَظِيمًا ۝
وَالنَّشِيطَاتِ تَشَاطُؤًا ۝
وَالسَّابِغَاتِ سَبْعًا ۝
فَالسَّيِّغَاتِ سَبْعًا ۝
فَالْمَدْبُورَاتِ آمْرًا ۝
يَوْمَ تَرْجُفُ الرَّجِفَةُ ۝
تَتْبَعُهَا الرَّادِفَةُ ۝
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝
أَبْصَارُهَا خَاشِعَةٌ ۝
يَقُولُونَ إِنَّمَا لَمْ نَمُوتْ فِي الْحَافِرَةِ ۝
وَإِذَا كُنَّا عِظَامًا تَخِرَّةً ۝
قَالُوا بَلْ أَكُنَّا لَمَّا خَاسِرَةٌ ۝
فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝
فَإِذَا هُمْ بِالسَّاهِرَةِ ۝
هَلْ أَتَاكَ حَدِيثُ مُوسَى ۝
إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝
إِذْ هَبَّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝
فَقُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَن تَرْثَنِي ۝
وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۝

COMMENTARY

1. In the first five verses the things, which have been used here for taking oath, have not been mentioned clearly, only their attributes have been mentioned. Nor is any Hadith of the Prophet (P.b.u.h.) available explaining what these things actually are. There are a number of explanations. Some have stated that by these things are meant angels, others have taken them for stars, and some others horses. Some commentators are of the opinion that they are clouds. A popular explanation which has generally been adopted by many commentators is that these things are angels. We think what is meant here is "the winds" for the following reasons:

First, wherever this kind of oath is used in the Quran, its purpose is to draw some evidence in support of an argument. Here the purpose is to proffer an argument in favour of the belief of reviving man, which can best be done by using the image of a thing which can be felt by our senses and not a thing which cannot be perceived or felt as angels cannot be perceived.

Secondly, the attributes described here are more likely to be found in the winds than in the angels or the stars.

Thirdly, in Arabic "Nazae'e" denotes a special kind of winds (see Lissanul Arab - word "Naza'a") "Nazi'at" is a word which is very similar to it. In the Quran the word "Tanzi'u" has been used for the wind: **نَزَّاعَاتُ النَّاسِ كَأَنَّهُمُ اعْجَازُ رِجَالٍ مُنْقَرِعَاتُ**

"The wind was uprooting men as if they were uprooted date-palms."

Fourthly, in the Quran the oath of the wind is also used at other places in support of the argument of the Doomsday and the Day of Resurrection (See Surah Zariat and Surah Mursalat). In this Surah (Nazi'at) also, the topic of discussion is the Doomsday, and therefore, using winds as a medium of oath seems quite proper.

Fifthly, here the attributes used are in feminine gender, and the winds in Arabic are spoken of in feminine gender.

2. "Assaabihat" (gliding gently) is the attribute of the horses. Here the winds are shown as horses on account of the their fast running, as if the clouds are riding on the shoulders of the winds and speeding towards their destination.

3. In these verses are described the nature and the activities of the winds, which organize the system of rainfall. It is the winds that bring the clouds from thousands of miles, and if in any region when the clouds gather, the winds blow as if they are gliding, gently, and the whole atmosphere becomes very pleasant.

When these winds blow, carrying a weight of millions of litres of water on their shoulders, it appears as if they are horses that have been sent on a campaign, and as some horses overtake other horses, so also some winds overtake other winds. This kind of activity of the winds has been called "Sabeqat". The system of rainfall on this earth comes into operation as a result of the blowing of the winds, that is why they have been termed as "Al-mudabbirati Amra" (arranging to accomplish a task), as in Surah Mursalat they have been termed as "Al-Muqassimati Amra" (perform a task - of distributing rain). In citing evidence of these winds, the idea is to show that the revival of man on the Day of Resurrection and the requital of his deeds are sure and certain phenomena. The nature of the argument is that this system of winds presents an undeniable sign of Allah's Might, Wisdom and His Greatness and invites us to reflect on them seriously. When the rain-laden winds blow, they provide enough material, by their various activities and nature, for the unthinking man to sit up and take notice, for example the act of dragging the clouds, which is also accompanied by thunder and lightning making the atmosphere pleasant, when the winds glide gently. Similarly when the different groups of winds blow in the atmosphere, then their overtaking one another in obedience of Allah's command becomes evident. As regards accomplishing the task, these winds shower the blessings in the form of rain in some regions, while in others the clouds pass off without unloading their cargo of life-giving water. In some places the winds cause havoc in the form of storm, uprooting the trees and the houses, and in other places they blow pleasantly. Sometimes they take the form of hot, dry simoom and sometimes they appear as gentle, soft and cool morning breeze, Naseem. While blowing, these winds touch the hearts of men of thinking who are prepared to accept the reality unhesitatingly and induce them to believe that the Creator of this world has the mightiest power and it is He who is ruling the Universe, with His great Wisdom. The

inevitable result of this thinking is the realisation of the fact that there is some purpose behind the creation of this world and that man must get due reward or punishment for what he does in this life. As if this system of the winds presents an evidence of the inevitability of facing the consequences of one's deeds and it makes one accept not only the possibility of the revival of man on the Resurrection Day but also consider it necessary. In short in the activities and the nature of the winds one can discern the signs of the Law of Consequences. Another aspect of the evidence is that one can easily agree that the Being who can cause the rain-laden winds to receive the dead earth can also cause such "winds" to blow as would revive the dead bodies of men. As the winds scatter the vapours from the oceans in the skies and then collect these scattered clouds of vapours and make them send down rains, in the same manner the scattered parts of dead men's bodies can be collected and they can be given life again. And when the happening in future of such an event has been declared by Allah, then where is the room for doubt? In fact, refusal to believe in the Domsday is synonymous with refusal to believe in the Might and Wisdom of Allah.

4. After the First Shock, the present system of the world will be destroyed and all people will die. On the Second Shock, all the dead persons will come out of the earth. At that time the world's structure will have been changed; it will be established with a new system.

5. From the shock and fright of the occurrence of the Domsday and the fear of giving an account of what one did in this world, the hearts would be palpitating. However this would be the condition of the transgressors and infidels. The Believers and the righteous people will have no trouble.

6. That is: Whether we will be revived after death.

7. This was the doubt of the rejectors of the belief in the Domsday, that when there will be no physical existence of man then how it will be possible to revive him, and when his second existence or revival is not possible, there is no question of the reward and punishment in the next world. This doubt of theirs could have been easily cleared, had they studied the systematic

order of this Universe with an unprejudiced mind, for which study the Quran is inviting them. Such a study would have given them a correct understanding about the Creator of the Universe and then they would have felt that every thing from the earth to the heaven and from the winds to the rainfall is confirming what the Quran has stated.

8. In this way they were making fun of the next world that if they were really revived after death as prophesied by this Prophet then they will be in great loss, because they were denying it and had not made any preparations for it.

9. That is: Allah will not have to make any special preparations for resurrecting men in the Next World. Merely a command from Him will be sufficient. And this command will be in the form of a loud warning which will be relayed to the entire world at one and the same time.

10. That is: Man will again be revived with the same flesh and bones on this earth. In other words, man will not take the form of any animal or any other creature but on the Resurrection Day he will come out of his grave in his earlier form.

11. This is an evidence from history that Allah inflicts punishment on rejectors of prophets, transgressors and rebels in this world also, a clear example of which is the Pharaoh and his army who were destroyed by drowning. In this event can be seen a slight reflection of the Law of Consequences which will operate on the Day of Reckoning.

12. "Tuwa" is the name of the valley which is at the foot of the Mountain Sina. It has been called holy because Allah had shown His Light here and Prophet Moosa was favoured with the grant of prophethood, in this vale.

13. Firaun (Pharaoh) is the title of the ancient Egyptian kings. The Pharaoh, who dealt with Prophet Moosa, was ruling Egypt in the year circa 1400 B.C. The transgression committed by him was that instead of acknowledge himself to be a slave of Allah he considered himself independent, and claimed to be the Lord. Most High. All his rule and administration was based on rebellion against

Allah. He had adopted a very tyrannical attitude towards his fellow-beings and was causing untold miseries to the then Muslim Nation, i.e. the Bani Israel.

14. Being purified means to accept Islam which purifies man from the filth of polytheism and infidelity and adorns him with Faith and Good Conduct.

15. On the fear of Allah depends the purification of beliefs and conduct. A man can attain fear of Allah only when he gets correct knowledge about Allah. 'Guiding to the Lord' points to this knowledge of Allah, which is the basis of all purification.



20. Then he (Moosa) showed him the Great Sign.¹⁶
21. But Firaun rejected it and disobeyed
22. Further, he turned away and started opposing him
23. Then he gathered people and made a proclamation,
24. Declaring: "I am your Lord, Most High".¹⁸
25. Finally, Allah seized him for punishment in the Hereafter and in this life.
26. Surely, there is a lesson for him who fears (Allah).¹⁹
27. What! Are you the more difficult to create or the heaven, (that) He constructed.²⁰
28. He raised high its canopy and gave it order and harmony.²²
29. And He covered its night with darkness and brought forth its day (light)²³.
30. And after that He spread the earth.²⁴
31. And produced therefrom its water and pasture.
32. And the mountains He firmly fixed.
33. A provision for you and for your cattle.²⁵
34. Then, when that great Overwhelming calamity takes place.²⁶

فَأَرَاهُ الْآيَةَ الْكُبْرَى ۖ
فَكَذَّبَ وَعَصَى ۖ
ثُمَّ أَدْبَرَ يَسْعَى ۖ
فَحَشَرَ فَنَادَى ۖ
فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ۖ
فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ۖ
يَعْلَمُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ۖ
وَأَن تَأْمُرُوا أَشْدَّ وَلَوْ خَلَقْنَا أَمَّ السَّمَاءِ بَنَّهَا ۖ
رَفَعَ سَمَكَهَا فَسَوَّيْنَاهَا ۖ
وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۖ
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۖ
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۖ
وَالْجِبَالَ أَرْسَاهَا ۖ
مَتَاءً لَّكُم وَلِأَنْعَامِكُمْ ۖ
فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ۖ

16. 'Great Sign' means the miracle of converting the staff into a snake, which was given to Moosa. This was a clear indication that Moosa was sent by Allah as His Messenger.

17. So that people might not respond to Moosa's call and embrace his religion.

18. The kings of the ancient times were not content with only ruling over their subjects but were also forcing them to worship them (kings), so that they may be doubly secure and rule them with all the splendour of godhood. In support of their holiness, they used to claim relationship with the stars, gods and goddesses, and claimed their re-incarnation. The Pharaoh also used to get himself worshipped by his subjects and in this sense he claimed himself to be the Lord, Most High. At that time in Egypt idolatry was rampant. The Pharaoh did not prohibit worshipping of other idols by any royal decree. It is thus clear that his claim of godhood was mainly against the call of Moosa for worshipping only Allah. His negation of other gods was only with a view to harassing Prophet Moosa.

It would not be correct to take the claim of his godhood to mean that he also claimed to be the creator of the universe, because such a claim can be made only by a fool. It will also not be correct to interpret it as to mean that he was calling himself Lord Most High and God in a political sense. If his claim were politically motivated, then he would not have told his people:

"I am afraid that Moosa may change your religion" (Al-Mumin, 26) because the claimant of the political lordship or godhood is not concerned with the religious conversion of his subjects. Similarly, Pharaoh would not have told Hazrat Moosa:

"Have you come for the purpose of turning us away from our ancestral religion?" (Yunus: 78).

19. That is: People who have some fear of Allah can get a lesson from this event. The lesson is that this world is not a haphazard or meaningless affair, but that Allah is ruling over it with the Law of Justice. A tyrant king like Pharaoh also receives just punishment from Allah. Therefore, the apparent freedom that the rebels get in this world should not lead them to the conclusion that man is not to account for his

style of conduct before Allah and that there is nothing like the Law of Consequences.

20. That is: the creation of the Heavens with their numberless stars, wonderful Milky Ways, magnificent plants and grand solar systems and making them follow an orderly and disciplined performance is not an easy task. But when the creation of this astounding universe was an easy task for Allah, then why the task of reviving man should be at all difficult for Him? Why such an obvious thing is not understood by your intellect?

21. The expanse of the universe is so great and some of the stars are so far away from us that it takes a number of light years for their light to reach our world.

22. That is: He did not merely create the matter or the nebulae of the heaven and left it at that, but He also created from it a magnificent Universe, effected co-ordination among all the members, and organised it in such a way that the heavens appear to be a beautifully decorated gathering, which invites every thinking man to ponder seriously over these matters.

23. To connect the occurrence of day and night with the sky is on account of the fact that man sees the signs of day and night in the sky only.

24. It does not mean that first the heaven was created and thereafter the earth was brought into being. It means that in addition to heaven, the earth was also created and spread. Both the magnificence of the heaven and the blessings of the earth are worth reflecting upon.

25. This beneficial and wise arrangement of the earth points to a splendid planning or scheme. The Quran explains this planning or scheme as that of life after death and the facing of the consequences of man's deeds.

26. In other words the occurring of the Doomsday which is the biggest event of the Universe.

35. The day when man will remember all that he had striven for,²⁷
36. And Hell will be made apparent to every one who sees.
37. Then, for him who had rebelled²⁸
38. And had preferred the life of the world²⁹
39. Hell will be his abode.
40. But for him who had feared³⁰ to stand before his Lord and restrained his self from evil desires,
41. The Paradise will be his abode.
42. They ask you about the Hour, (O, Prophet!) 'When will be its appointed time?'
43. Wherein are you concerned with declaring it³¹ ?
44. With your Lord is its knowledge.
45. You are but a Warner for those who may fear it.
46. The day they will see it, it will be as if they had tarried but for an evening or the morning³²

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٢٧﴾
 وَبُورِزَتِ الْجَحِيمُ لِمَنْ يَرَى ﴿٢٨﴾
 فَأَمَّا مَنْ طَغَى ﴿٢٩﴾
 وَاشْتَرَى الْحَيَاةَ الدُّنْيَا ﴿٣٠﴾
 فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣١﴾
 وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ
 عَنِ الْهَوَى ﴿٣٢﴾
 فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٣٣﴾
 يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسُهَا ﴿٣٤﴾
 فِيمَا أَنْتَ مِنْ ذِكْرِهَا ﴿٣٥﴾
 إِلَىٰ رَبِّكَ مُنْتَهَاهَا ﴿٣٦﴾
 إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا ﴿٣٧﴾
 كَانَتْهُمْ يَوْمَ يُزَوَّلُهَا لَمْ يُكَلِّبُوا إِلَّا أَعْيُنُهُمْ
 يَجْعَلُونَ أَصْوَاحَهَا ﴿٣٨﴾



27. Everything a man does leaves its impressions on his mind. For this reason a man is able to remember the events of very remote past of his life. This is a proof that man's brain is itself preparing a record of his deeds. On the Day of Reckoning his memory will be so sharp that all the past impressions of what he did in his life will come out before his eyes, i.e. he will remember every thing perfectly.

28. That is: Instead of remaining a loyal slave to Allah, he would have adopted the line of rejection and rebellion. Earlier the example of the rebellion of Pharaoh has been given.

29. That is: This man would have made this world as his goal and would preferred the pleasures the pleasure and comforts of this world to the pleasures of the next.

30. This refers to the man who used to trembled in his wordly life from the thought of appearing before Allah to account for his deeds. It goes without saying that such a man would have led very pious and virtuous life as a loyal slave of Allah.

31. It means that the Messenger of Allah has not been sent to declare the time of the occurrence of the Doomsday. He has been sent to warn the people. The Doomsday will occur at its appointed time, in the same way in which a man's death occurs inevitably and the time of its occurring is not known beforehand.

32. Now they are showing impatience for the Doomsday, but when it will actually occur, they will feel that it has come too soon, and the time they had at their disposal in the world was too short. Time is a relative thing. Minutes appear too short in comparison with hours, and hours and days too short in comparison with days and months, respectively, and so on. In the Hereafter the present values of time and space will change, and at that time the Doomsday will be equal to 1000 years of this world. At that time the life span of man in this world will look terribly short, and then man will realise that he had foolishly wasted his precious time. How he would wish that he had spent this invaluable time in making preparation for the life of the Hereafter!



80 SURAH 'ABASA' (HE FROWNED)

NAME: The Surah begins with the word 'Abasa' (He frowned), which refers to a Particular incident, and provides the name to the Surah.

TIME OF REVELATION: It is a Meccan Surah, and from its contents it is seen that it was revealed at the time when the Call of the Faith was already placed before the people of Mecca, and the leaders of the Quraish had spurned it.

CENTRAL THEME: To warn man of the Day of Judgement so that he may adopt the right attitude in faith and conduct.

Its relation to the previous Surah is apparent. In its last part it was stated that the Prophet could warn (effectively) of the Doomsday only those who were prepared to listen to the warning. In this Surah it has been made clear that those who are bent on rejecting the belief in Doomsday and who are careless of their own fate need to be left alone and in his devotion to the Mission, the Prophet should not waste his time on them.

ORDER OF THE VERSES: In Verses Nos. 1 to 10 a particular incident is referred to and the Prophet is directed to turn his attention to the seekers of truth and those who want to reform themselves instead of attending to those who are conceited and obstinate.

Verses 11 to 16 relate the greatness and grandeur of the holy Quran, so that the people may know what an exalted thing has been offered them by the Prophet; therefore, those who will not appreciate it will deprive themselves alone of the great good and virtue. Such a great work (holy Verses) needs to be presented in a befittingly honourable manner.

In Verses 17 to 32, warning is given to the rejectors of the belief in Doomsday and the fact of man's being revived on the Day of Judgement has been argued on the ground of Allah's overlordship.

Verses Nos. 33 to 42, draw a devastating picture of the Doomsday and relate the separate fates that await the virtuous people and the evil-doers.



80 SURAH ABASA

(The Translation of the Text)

In the Name of Allah, Most Gracious, Most Merciful.

- 1 He (Prophet) frowned¹ and turned his face away.
- 2 Because a blind man came to him.²
- 3 (O Prophet!) What could you know, perhaps he might attain purification?
- 4 Or might heed admonition and that might profit him?
- 5 As for him who behaves indifferently,
- 6 You pay attention to him;
- 7 When there is no responsibility on you if he does not attain purification.
- 8 And as for him who comes to you running earnestly,
- 9 And fears Allah;
- 10 You are unmindful of him.³
- 11 By no means⁴. It is indeed a reminder⁵.
- 12 So let whosoever wants pay heed to it.
- 13 It is in the leaves that are greatly honoured⁶,
- 14 Exalted and Purified⁷,
- 15 (Written) by the hands of scribes,⁸
- 16 (Who are) Honourable and faithful?⁹.

آيَاتُنَا (٨٠) سُوْرَةُ عَبَسَ رَبُّكَ سُبْحَانَكَ عَمَّا يُشْرِكُونَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
عَبَسَ وَتَوَلَّى ۝

أَنْ جَاءَهُ الْأَعْمَى ۝

وَمَا يُدْرِيكَ لَعَلَّهٗ يَرْوَى ۝

أَوْ يَذْكُرُ فِتْنَةً ۚ الذِّكْرَى ۝

أَمَّا مَنْ اسْتَعْصَى ۝

فَأَنْتَ لَهُ تَصَدَّى ۝

وَمَا عَلَيْكَ أَلَّا يَزْكَى ۝

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۝

وَهُوَ يَخْشَى ۝

فَأَنْتَ عَنْهُ تَلَهَّى ۝

كَلَّا إِنَّهَا تَذْكِرَةٌ ۝

فَمَنْ شَاءَ ذَكَّرَهُ ۝

فِي صُحُفٍ مُّكَرَّمَةٍ ۝

مَرْفُوعَةٍ مُّطَهَّرَةٍ ۝

بِأَيْدِي سَفَرَةٍ ۝

كِرَامٍ بَرَرَةٍ ۝

Commentary

1. This frowning was done, as would be clear from the lines that would follow, by the Prophet, Muhammed (P.b.u.h.). Here the statement is not a direct one but it is made in an indirect way. This is a wise way of warning.

2. Refers to Abdullah Ibn Umm-e-Maktum, who was blind. He was a cousin of Hazrat Khadija, wife of the Prophet and was, therefore, his brother-in-law.

The prophet had not frowned on him on account of his poverty or lowliness, because the Prophet is known to be the dearest friend and helper of the poor and low people. But his intrusion was disliked by the Prophet for the reason that at that time in the meeting big sardars or leaders of the Quraish were present, and he was presenting Islam to these leaders with all the earnestness at his command. To turn to Abdullah Ibn Umm-e-Maktum would have amounted to paying less attention to the leaders of the Qursish, and therefore he continued his talk with the Quraishi Sardars, and ignored the blind man. This inattention of the Prophet had no wrong basis but was due to his mission. Since however, this was not a desirable act, Allah warned the Prophet instantly.

3. The incident which has been alluded to in these verses is shortly this: The prophet was in a meeting with Abu Jahl, Umayya bin Khalaf, Utbah and other sardars of Quraish. He was presenting his Faith to them and was inviting them to accept it. In the meanwhile Ibn Umm-e-Maktum, who was blind, came for hearing the preaching of the Prophet and for self reform. Instead of attending to him, the Prophet continued to address the leaders of the Quraish, who were not willing to listen to him. This situation was not tolerable for the status of the Prophethood and honour of the Mission, and accordingly the verses of the warning were revealed. Though apparently the warning is directed towards the Prophet, in reality they are meant for the rejectors of the Call of Islam. The purpose of the warning is to make it clear that those who have been explained the Call of the True faith should be left alone to their own fate if they do not respond to the Call and that attention should be paid to those who are seekers

of Guidance and appreciate the holy Quran, and who desire that their lives may be purified. On the other hand, the infidels are being warned that if inspite of the dedication and unflagging efforts of the Prophet, they are not prepared to listen to the Call of the Quran, then the greatness and honour of that holy Book is not going to be diminished, and that only they **will be dishonoured**. This Book is highly **exalted and honourable**. Its non-acceptors only **will suffer** from deprivation.

4. That is: It is by no means necessary to attend to those who do not appreciate the Call of the Quran.

5. Means Quran.

6. Here the greatness of the holy Quran is mentioned. The purpose is to make it clear that those, who do not accept or appreciate these verses, only undermine their own respect. Had they known in what esteem it is held in the heavens, then they would not have dared deprecate it.

7. The holy Quran is absolutely free from any intrusive insertion of the Satan. It is impossible to mix any falsehood in this Book, because the devils cannot reach it. They have been kept very much away from it, and therefore, Quran, from beginning to end, contains purely the words of Allah and is absolutely and totally free from any impurities.

8. Meaning angels who write the verses of the Quran.

9. These are the attributes of those angels who were writing the holy Book in the heavens, and were communicating it safely to the Prophet, Muhammad (P.b.u.h.). It is to show that the Quran is being communicated to the Prophet by such angels as are so exalted and pious that it is not possible for them to indulge in any kind of dishonesty in their duty. Nor would they allow any chance to Satan to interfere in their work. Therefore, there is not an iota of doubt that they are conveying the Divine Message to the Prophet as it is received by them, without any kind of change or modification.

- 17 Woe to man!¹⁰! How Ungrateful!
- 18 From what thing has He created him?
- 19 From a sperm-drop¹¹ He has created him, and planned his life.
- 20 Then made the way easy for him¹³.
- 21 Then He caused him to die,¹⁴ and to be buried in the grave.¹⁵
- 22 Then, when He will please, He will raise him up.¹⁶
- 23 By no means has he done what Allah had commanded him to do¹⁷.
- 24 Let man look at his food;¹⁸
- 25 That We poured water in a bundance;¹⁹
- 26 Then split the earth in clefts;²⁰
- 27 Then caused the grain to grow therein;
- 28 And grapes and vegetables;
- 29 And olives and dates;
- 30 And dense gardens;
- 31 And fruits and grass;
- 32 For your benefit and that of your animals²¹.
- 33 Then, when there comes the Deafening Noise;²²
- 34 That day a man will flee from his own brother;
- 35 And from his own mother and father;
- 36 And from his wife and his children;
- 37 Every man on that Day will have enough concern of his own;²³
- 38 Some faces that Day will be bright;²⁴
- 39 Laughing, rejoicing,²⁵
- 40 And many faces that Day will be dust-stained,
- 41 Covered with blackness;²⁶
- 42 These will be the infidels and the evil-doers.

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ﴿١٠﴾
 مِنْ أَمِّ سَائٍ خَلَقَهُ ﴿١١﴾
 مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٢﴾
 ثُمَّ السَّيْلَ يَسَّرَهُ ﴿١٣﴾
 ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿١٤﴾
 ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿١٥﴾
 كَلَّا لَتَأَيُّقُصَ مَا أَمَرَهُ ﴿١٦﴾
 فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿١٧﴾
 إِنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿١٨﴾
 ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿١٩﴾
 فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٠﴾
 وَزَيْتُونًا وَنَخْلًا ﴿٢١﴾
 وَحَدَائِقَ غُلْبًا ﴿٢٢﴾
 وَفَاكِهَةً وَأَبًّا ﴿٢٣﴾
 مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٢٤﴾
 فَإِذَا جَاءَتِ الصَّاعِقَةُ ﴿٢٥﴾
 يَوْمَ يَعِزُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٢٦﴾
 وَأُمِّهِ وَأَبِيهِ ﴿٢٧﴾
 وَصَاحِبَتِهِ وَبَنِيهِ ﴿٢٨﴾
 لِكُلِّ أُمْرٍ يُؤْمِنُ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٢٩﴾
 وَجُوهٌ يَوْمَئِذٍ مُسْفَرَةٌ ﴿٣٠﴾
 ضَاكِكَةٌ مُمْتَسِرَةٌ ﴿٣١﴾
 وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٣٢﴾
 تَرْهَقُهَا قَتَرَةٌ ﴿٣٣﴾
 إِنَّ أَوَّلِيكَ هُمُ الْكَافِرَةُ الْعَجَرَةُ ﴿٣٤﴾

10 From here the direction of the discussion turns towards the infidels.

11 Man should think about his own reality - that his life started with the lowly sperm-drop, then how dare he consider himself of some importance before God and forget His great favours that He made him his best creature.

Here is an argument on the revival of man on the Day of Judgement. The Being who can create such a splendid creature as a human being from so lowly a drop can easily revive all mankind on the Day of Judgement.

12 That is: Every man has been created under a plan, e.g. a man's features, his size, his mental ability, strength, his capacity for work, his place of birth and time of death, etc., all these have been planned by Allah and a man spends his life in accordance with this plan. It is not possible for him to be free of this plan. It is the proof that a man's creation is with some purpose.

13 Means the way of leading life in this world. A man easily traverses the high and low places in life. The things which are necessary to keep him alive and to grow up have been supplied, for example a child instinctively feeds from the breast of his mother and thus the supply of sustaining food is assured for him. Similarly the respiratory function is a very difficult operation, but man, till he breathes his last goes on inhaling and exhaling air without feeling tired.

14 Death is the final destiny of every man. No one can escape it. When a man is so helpless that he cannot delay his death for a moment, then on what strength does he reject the existence of the Creator of the universe.

15 This shows that to bury the dead in the grave is the natural way of disposal as against the practice of cremating the dead, which is neither divinely inspired nor according to the Shariah.

Since Islam is the religion to be followed from the cradle to the grave, here in these verses the right manner of leading a life is shown, as also the manner of dying and disposing of the dead body.

16 Raising up man or reviving him after death on a particular day depends on the will of

Allah. This act is neither difficult for Him nor can anyone prevent Him from accomplishing it whenever He wills it.

17 By the command here is meant all the commands which Allah has instilled in a man's nature, e.g. worshipping of one God, to speak the truth, to be just, not to indulge in aggression, etc., and also those commands which He has conveyed to the people through his Messenger and His Books.

18 That is: There are many arguments in favour of the life after death. Let a man consider his food, which he eats daily but thinks it is of no importance. How was the food produced? If Allah had not produced it, from where would he have got it? This provision for his growing up and the systematic arrangements, made by the Almighty demand that man may be made to answer as to whether he was at all grateful to Allah and in what way did he show his gratefulness.

19 There is no separate devta or god for causing rains. It is Allah alone who causes the rains to fall from the skies, for providing man with drinking water, and for irrigating his fields. If Allah had not arranged for the rains to fall, man's life on this planet would not have been possible.

20 It is only Allah's wonderful might that causes the rains to fall and split the earth to produce grains. Considering all this, how dare any one question Allah's ability to revive the dead on the Day of Resurrection.

21 With all these favours and blessings which benefit you day and night, are you not reminded of your responsibility towards the Creator? The Almighty, God, who has showered so many favours on you, will He not make you answerable for showing gratitude to Him or otherwise?

22 Means the terrifying and the dreadful noise of the Doomsday. On that Day when the last bugle would be sounded, it would revive all the dead people.

23 Points to the fact that in this world man refuses to accept the Truth for the sake of

his near relatives, but on the Doomsday the conditions would be so difficult that neither he would be of help to them nor would they be of any help to him. Each one will be concerned with his own salvation and would be indifferent to others.

24 These will be the faces of the sincere believers, which would be bright and shining with the light of Faith.

25 Rejoicing for having come out with flying colours in the test in this world and as their efforts have been rewarded. The brightness of their faces would be the result of their virtuous conduct, and they would be happy and laughing on receiving the permission to enter Paradise.

26 These would be the faces of the infidels, which would be covered with blackness, and their wicked and vicious conduct in this world would be staining their faces with dirt and dust.



81. AT-TAKVEER (FOLDING UP)

NAME: In the very first verse of the Surah a warning is given that on the Doomsday 'the game of the Sun will be folded up,' that is the Sun will be overthrown. For folding up, the word 'kuvverat' has been used, and on this account the Surah is named At-Takveer (Folding Up), the Surah in which the folding up has been related.

TIME OF REVELATION: It was revealed in Mecca, and from the text it appears that it must have been revealed in the earlier period.

CENTRAL THEME: is to warn the people who are unmindful of the Day of Judgment and to make it clear to them that the information which the Prophet and the Quran are giving them is above suspicion and true beyond any doubt. In the previous Surah the devastation which the Doomsday would wreak was mentioned. In this Surah the picture of this devastation is drawn so that man may see the Doomsday before him. This Surah is, therefore, a living picture of the Qiyamat. Accordingly, in a

Tradition, the Prophet has stated that a man who wants to see the Doomsday with his own eyes should read Surah Takveer, Surah Infitar (Cleaving asunder) and Surah Inshiqaq (Rending asunder).—

(Tafseer Ibn Katheer V. 4, P. 474 — with reference to Ahmed and Tirmizi).

ORDER OF THE VERSES: In Verses No. 1 to 6 a picture is drawn of the incident before the Doomsday (First blowing of the bugle), and in Verses No. 7 to 14 of the second incident (second blowing).

Verses 15 to 25 make it clear that the Mission which the Quran and the Prophet of the Quran are presenting and the information which they are imparting are based on truth and reality.

Verses Nos. 26 to 29 warn the rejectors that to leave the path of Quran is to leave the path of truth and reality. They should therefore think that by rejecting it in what ditch they want to fall



81. At - Takveer (Folding Up)

آيَاتُهَا (٨١) سُوْرَةُ التَّكْوِيْنِ مَكِّيَّةٌ رُوِيَ عَنْهَا

(Translation of the Text)

In the Name of Allah, Most Gracious, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 1 When the sun will be folded up,¹
- 2 And when the stars will lose their lustre,²
- 3 And when the mountains will be moved,³
- 4 And when the she-camels, ten-months carrying, will be left untended,⁴
- 5 And when the wild beasts will be herded together,⁵
- 6 And when the oceans will be made to boil,⁶
- 7 And when people will be divided in different groups,⁷
- 8 And when the female child, (who was) buried alive, will be asked,
- 9 For what sin she was killed;⁸
- 10 When the deed-sheets will be laid open,⁹
- 11 And when the sky will be stripped,¹⁰
- 12 And when the hell will be made to blaze,
- 13 And when the Paradise will be brought near,¹¹
- 14 (Then) every soul will know with what (preparation) it has appeared.¹²
- 15 No!¹³ (Verily), I swear¹⁴ by the stars that set,¹⁵
- 16 Moving¹⁶ and hiding¹⁷ stars,¹⁸
- 17 And the night as it departs,
- 18 And the morning as it breathes,¹⁹
- 19 That this in truth is the word (brought) by an honoured Messenger,²⁰

إِذَا الشَّمْسُ كُوِّرَتْ ١
وَلَاذِ النُّجُومِ أَتَدَارَتْ ٢
وَلَاذِ الْجِبَالِ سُيِّرَتْ ٣
وَلَاذِ الْوَحْشِ أُرْطِلَتْ ٤
وَلَاذِ الْوُحُوشِ حُشِرَتْ ٥
وَلَاذِ الْبَحَارِ سُجِّرَتْ ٦
وَلَاذِ النَّفُوسِ زُجِّجَتْ ٧
وَلَاذِ النِّمَاطِ دُفِّسَتْ ٨
بِأَيِّ ذَنْبٍ قُتِلَتْ ٩
وَلَاذِ الصُّحُفِ تُنشَرَتْ ١٠
وَلَاذِ السَّمَاءِ كُشِطَتْ ١١
وَلَاذِ الْبَحْجِ يُسْعَرَتْ ١٢
وَلَاذِ الْجَنَّةِ أُرْفِلَتْ ١٣
عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ١٤
فَلَا أَقْسَمُ بِالْغُتَنِ ١٥
الْجَوَارِ الْكُنَّسِ ١٦
وَالْيَلِ إِذَا عَسْعَسَ ١٧
وَالصُّبْحِ إِذَا تَنَفَّسَ ١٨
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ١٩

Commentary

1. Folding up the sun means that this heavenly lamp whose light is spread over crores of miles and which provides light to the entire world will be extinguished as soon as there will be explosion of the Doomsday. A mere thought of such a happening makes a man shiver.

Sun is the greatest known source of energy. According to the modern scientific discoveries, the earth's surface receives four million horse power of energy per square mile. Thus the sun is a veritable power house for the earth. Quran informs us that a day will come when this sun will lose all its power and energy, and that day will be the Doomsday. This information is being given by Allah Himself, who is the Creator of the entire Universe, including the sun. This is a sufficient ground for unhesitatingly believing in this information. Science also accepts this reality that eventually the sun is to lose its energy:

"and eventually the sun will become a black, dwarf, a very dense, non-luminous object of degenerate matter."

— (The New Encyclopaedia Britannica
Vol. 17. P. 808).

At one time man used to worship the sun, considering him a god. And even today despite the modern scientific discoveries, there is no dearth of sun-worshippers. However, according to Quran, the sun is not a god but is part of the universe created by Allah and is obedient to Him. It will give light till it receives the final command from Allah when the entire system of the world will be folded up. The day this command is received, the sun will lose all its light, its energy.

2— On seeing the bright sun and the shining stars, man thinks that this world is everlasting and that its glamour and splendour are not going to end. But Quran very emphatically informs man that he is under a deception, time will definitely come and is very near when all the lamps will be extinguished and this world will be left in total darkness, so that after this complete destruction a new world may be brought into being, in which man may face the consequences of his deeds.

3— It seems that at the very first impact of Qiyamat (Doomsday) the earth will lose its power of gravity. The devastation that will be caused on the earth's loss of its gravitational power is not difficult to imagine. Quran has at different places

mentioned the moving about or the flying away of the mountains.

4— The time and the environment at the revelation of the Quran were such that the she-camels that were carrying for ten months, i.e. were about to deliver their off-springs were considered very precious, and the Arabs considered them as very desirable possession. A reference to such she-camels in this verse has been made as an example to make it clear that on the explosion of the Doomsday man will forget his dearest possessions, and such precious she-camels will be roaming about untended and nobody will care for them. At the beginning of the Doomsday, man will lose his senses.

It may be noted that a mention of the she-camel has been made in view of the Arabs' social condition, to point out to them that their precious possessions were of no value. Such a mode of address has created a very effective impression. From this example the purpose is to bring home to the people that on the sounding of the bugle of the Doomsday the worldly possession and the wealth, which they had made their main aim and for whose sake they were not prepared to accept the Real Purpose of Life, will be totally useless and will be destroyed, irrespective of these properties being in the form of the she-camels or the grand buildings and palaces.

5— On the occurrence of the Doomsday the conditions will be so horrible that not only men but wild beasts also, will run away in horror from the jungles and will be herded together with men and other animals.

6— Apparently it appears strange that the oceans would be made to boil. But the occurrence of Doomsday itself is very strange. Its very first impact will end all the strange things in the world, because the meaning of Qiyamat (Doomsday) is that it will effect a change in the very structure of the universe and a great upheaval will take place. As is known, water is made of Oxygen and hydrogen gases and a slight indication from Allah is sufficient to separate these components. These gases are known for their burning and explosive properties.

According to Quran, the earth will be turned into a vast maidan for the Day of Judgment. It appears that the seas and the oceans of the world will be filled up, and before this water will be boiled and evaporated.

7— From here is described the happenings that would take place for giving final judgment, when all the people will be revived with their bodies.

Dividing in groups means that people will be divided in groups according to their beliefs and conducts in the world. In the world believers and non-believers, Muslims and criminals, evil and virtuous people oppressors and oppressed live together, but on the Day of Judgment the modern structure of the Society will be abolished and in the maidan of Hashr (Qiyamat) people will be grouped according to their deeds and conduct and beliefs in this world. (For details see Surah Waqia — The Event-Verses 7 to 44).

8— The practice of burying alive was followed by certain tribes of Arabia. One reason for this was the fear of poverty and economic backwardness. They did not like that in their family there should be any addition of a consumer of food and with this view they had adopted this uncivilised and inhuman way of limiting the numbers and family planning. They used to bury the infants as soon as they were born. The second reason was that they considered the birth of a female child in the family as a burden on them. This sense of false honour prompted them to indulge in this evil practice. Quran very strongly questioned them on this inhuman practice and warned that on the Day of Judgment the perpetrators of this crime will be hauled up in the Court of Allah and will receive their due punishment.

This question to the female child, who was buried alive, that for what sin or crime was she killed focuses our attention on her being innocent and the seriousness of the crime of the killers.

It is interesting to note that this statement of Quran in the matter of the reform of the society was so effective that this barbarous custom was abolished for good.

9— Whatever a man does in this world, whether it may be good or bad, whether it may be related to beliefs or conduct, ideas or principles, movements or activities, words or actions, speeches or writings, even man's movements and actions, and behaviour are all being put on record. This record is being prepared secretly by Allah's angels in this world. These angels are attached to each individual. This record, in the words of the Quran, is known as "Sahifa" or

"Kitab" and in Urdu it is called "Nama-e-A'mal". On man's death this record is kept aside safely, and on the Day of Judgment it will be presented and opened in the Court of Allah so that he may see his own deeds or misdeeds with his own eyes.

A man's full record of this whole life to be written on one sheet was a proposition which seemed rather very astounding at the time when the Quran was being revealed. But in the modern times when Science has made such a progress that books are being converted into micro films which are very very minute in size such a proposition now does not appear to be strange at all.

10— Means unveiling of the world beyond the skies. Today our sight is stopped by the blue sky and we cannot see beyond it. But on the Day of Judgment we will be able to see what is beyond the sky and the things which our eyes are unable to see today. But today Quran gives us information about that Day, when man will get the correct idea of the vastness of Allah's kingdom and His Universe. Today man considers that this world — this capsule — within which he is confined, is the whole universe, and the facts which are being disclosed to him about the worlds beyond this world, he is not prepared to accept. It is like the case of the chicken which is confined within the egg and considers that the inside of the egg is the whole world.

11— On the Doomsday the measures to gauge time and space will be different. On that Day man will know that the Paradise will be very near to the maidan of Hashr (gathering) and those people who will be considered eligible to enter it will neither have to wait for it nor will they require to walk a long distance. They will feel that the Paradise itself has come to welcome them. The detailed facts will be known on the Day of Judgment only. Today on account of our limited knowledge we are unable to understand it.

12— This is the central theme of these verses. It means that when the Doomsday will be launched with all its devastating details which have been narrated above, that day will be the day of appearing in the court of Allah. On that day man will appear with the record of his whole life so that he may be able to answer for his deeds before his Creator. It will be the most terrifying day, and the most horrifying time.

13.— This is the refutation of the rejector's statement that this Quran which gives information about the Doomsday is the meaningless talk of a mad man or is inspired by Satan.

14— Oaths of this type are not taken to stress the sacredness or importance of the things concerned but to call them as witnesses. This is a style of effective and beautiful writing in Arabic. Non-Arabic knowing readers being ignorant of this style of Arabic writing are generally unable to understand the correct import and significance of such writing.

15— In the text the word "Al-Khunnas" is used, which means the stars that set. It means that people should not be deceived by the brightness of the stars, but should also keep in mind the fact that they also set, which shows that they are quite helpless and have to follow the law laid down for them by God. In order to bring into focus this aspect of the stars, their property of setting is mentioned before their property of shining.

16— The word "Al-Jawar" is used in the text, which means the stars which keep on moving. The movement of the stars referred to herein may be according to the general observation, irrespective of the detail as to which are the moving planets and which are the stationary stars, or possibly this reference may be in accordance with the latest discovery of the modern science that the stars in the space are moving:

"The stars themselves are moving through space — some at tremendous speeds — but so vast is our distance from them that their positions do not appear to the naked eye to alter, even in a century."

— (The Marvels and Mysteries of Science
P — 82).

17— The word "Al-Kunnas" used in the text means stars (planets) which hide or disappear. During the day the stars are not visible, and disappear while moving. On account of this attribute, its mention is made in this verse.

18— Here the movement of the stars and their rising and setting has been mentioned as an evidence of the fact that Quran is the revelation from Allah and not an inspiration from Satan. Their rising and setting at the appointed time and regularly points to the fact that they are bound by a Divine Law and cannot deviate an inch from

it. To hang on in the crores of miles of the vast space from times immemorial and to be part of this wonderful system is a clear proof that this order and system of the universe is the wise system and order, and is the result of the wise and wilful planning of The Most Wise and The Most-Knowing Being. Quran explains the points of this planning, and the attributes of the Creator of the Universe to which this orderly system of the stars and planets points, Quran clearly elucidates. In other words Quran's image can be seen in the mirror of this universe and its truth can be judged from the manifestations of the universe and the nature all around us.

The planets and the stars, on account of their wonderful physical properties, invite man to think seriously about their reality. But the result of man's thinking has been erroneous, as he thought these stars and planets to be self-created and self-sufficient and therefore fell into the wrong practice of worshipping them and taking omens from them. This helped in creating and promoting Astrology, and the practice of Soothsaying became popular. In this way the way was cleared for misleading man. Or else man went on collecting information about their structure and their distances from the earth which gave birth to the science of Astronomy and Science flourished. Although this aspect of man's progress was useful, but only to the extent of increasing his knowledge. It did not help him to learn the real purpose of his creation or that of the universe. The thinking which Quran wants man to adopt is of the nature that by observing the universe around him man should try to find out who their Creator is, because these planets and stars are the manifestations of the magnificent attributes of their Creator. As a beautiful picture speaks of the masterly art and creativeness of its artist similarly the bright stars and their wonderful system speak of the Might, Overlordship, Knowledge, Rule, Justice, Wisdom and other attributes of the Creator of the universe. In other words, the introduction of their Creator which the stars present to man is completely harmonious with the detailed and complete introduction of the Creator of the Universe which Quran presents. And this is a clear proof of its being True. Then to dub this perfectly wise book as a creation of man or to consider it to have been inspired by Satan, or because it informs man of the coming Doomsday, to treat it as a Soothsaying book, are

the most reprehensible attempts to veil the truth. How unjust are these attempts!

19— The time of the departure of the night and the appearance of the morning is among the wonders of the nature. At that time it appears as if the morning is born by slitting open the darkness of the night. And when the morning breeze flows, one feels that the morning itself is breathing. To present these sensibilities here as witnesses is to suggest that the Being who has established this coming and going of the day and night can only produce a more wonderful system and His wisdom demands that such a system and order be produced. Therefore the information which is being imparted by Quran about the occurrence of the Day of Judgement and the

establishment of a new order and system wherein rewards and punishments would be awarded is quite appropriate and is not at all irrational. It is demanded by the existing system of the Universe.

20— It is the same thing which has been argued in the foregoing verses, that is Quran is the word of Allah, and of none else. Honoured Messenger refers to the Archangel Jibril (Gabriel), who is a very respected angel of Allah. He brought Allah's message to the Prophet Muhammad (P. b.u.h.) and communicated the same in the very words in which he received them.

Since the Message of Allah was conveyed through the agency of the angel and not through any devilish source, it is stated that the word was of the messenger, that is brought by the angel.

- 20 (Who is) Mighty,²¹ and of high rank before the Lord of the Throne,²²
- 21 He is obeyed there,²³ and is trustworthy;²⁴
- 22 And your companion is not mad,²⁵
- 23 And surely he has seen him (angel) on the clear horizon;²⁶
- 24 And he is not miserly in imparting knowledge of the Unseen;²⁷
- 25 And nor is it the word of an accursed devil.²⁸
- 26 Then, where are you going?
- 27 Verily this is nothing else but a reminder for the whole world,
- 28 To whosoever from among you wills, to go straight,²⁹
- 29 And you will not, unless Allah wills, the Lord of (all) the worlds.³⁰

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝

مُطَاعٍ ثَمَّ أَمِينٍ ۝

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝

وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ۝

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ۝

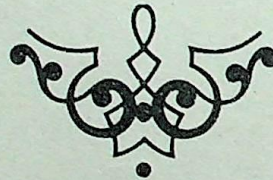
فَأَيْنَ تَذْهَبُونَ ۝

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۝

وَمَنْ تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ

الْعَالَمِينَ ۝



21— This is the attribute of the Messenger Jibril, who brought the revelation. Allah has given him extra-ordinary might and power, and therefore, devils cannot interfere with his duty. He is able to fly beyond the heavens and is fully capable of conveying Allah's Message to His Prophets.

22— This is the second attribute of the Archangel, Jibril. He can directly approach the Lord and the Ruler of the Universe and he holds a very high rank before Allah and is held in high esteem.

23— That is: Jibril is the Chief of the angels, who obey his commands. The Archangel who has an army of angels to follow his orders cannot have his duty and work interfered with by the devils.

24— The attribute of being trustworthy is a guarantee that Hazrat Jibril conveys Allah's Message to the Prophet (P.b.u.h.) without any change or modification. There is no possibility of any addition or alteration in the words of Allah.

The purpose of introducing the angel who brought the Quran to the Prophet in these words is to show that the Word of God is being conveyed to Hazrat Muhammad (P.b.u.h.) word by word, with a very elaborate arrangement and by a very honoured and honest messenger. There is absolutely no possibility of any kind of adulteration or variation in the message.

25— Companion here refers to the Prophet Muhammad (P.b.u.h.) Here the addresses are the people of Mecca, in whose midst he spent his whole life. He has been known to them as a wise person. To dub such a man as mad was absurd. But the rejectors of the Quran were so much blinded in their opposition to this Divine Book, that they did not hesitate to utter anything, however absurd it might be. Even today there is no dearth of people who consider the Prophet's claim to Prophethood as his mental aberration. They totally ignore and forget that the Book presented by him contains such wise and decent teachings that the whole world is unable to produce its equal. Has a mad man ever reformed the characters of men? As an Urdu poet has rightly remarked:

"Wisdom has been termed as madness, and madness wisdom."

26— It means that the Prophet had seen the revelation-bearing angel in his original form on the clear horizon, and therefore, there is no room for any doubts. It is stated in Hadith (Tradition) that the Prophet saw Jibril in his original form and he had six hundred wings, and his great body had covered the entire space between the earth and the sky (Muslim - Kitabul Iman). It gives an idea of the strength and might of the Archangel.

27— That is: The revelation which is brought to the Prophet contains facts about the creatures of the heaven (angels) and also about the Hereafter. In informing people about these facts, the Prophet is not being miserly, but considers it his duty and imparts the information to the people as he has received it, without any alterations, so that the people may come to their senses and accept the Guidance of their Lord.

In other words, this entire link of the revelation from Allah - from the heavens to the earth - is a golden chain, of which not a single loop or part is imperfect, and there is, therefore, no room for man to doubt about the fact of Quran being the word of Allah.

28— At the time when the Quran was being revealed, Soothsayers were quite popular. These soothsayers claimed to have information about the Unseen. It was also believed that the devils used to fly to the heavens and bring information about the Unseen things and conveyed this information to the soothsayers who used to impart it to the people with their own additions. As they claimed to impart information about the future, they had ample opportunity of receiving gifts from the people and making lots of money.

On hearing from the Prophet of the revelation from Allah and of the impending destruction of the world on Doomsday, the rejector of the Quran accused him of being a soothsayer and tried to paint the revelation of Allah as inspired from Satan. Here this accusation of the rejectors is refuted. What connection can the devil have with this sacred word! Is it possible for any words of the devil to guide people to Allah? To kindle the light of Faith in man? To reform his conduct? To purify his thought? To elevate his character? And to prepare him to provide virtue in the society? If these are the characteristics of Satan's words, then we will have to admit that Satan is the most virtuous being and a commendable reformer. While the fact is that nobody utters the

name of Satan without cursing him. Or else it will have to be admitted that those who accuse the Divine Message to be the one inspired by Satan are themselves inspired by Satan, or one may ask how such an obvious thing cannot be understood by them?

29— It means that Quran is a reminder and advice for the people of all the worlds, but that only those people can benefit from it who would desire to adopt the right path. Those who are not

desirous of seeking truth and guidance, cannot benefit from the source of virtue and guidance.

30— The first condition for receiving guidance for a man is to have the desire to be guided; however this guidance can be received with the desire and will of Allah only. Allah's will is superimposed on the will of man. Therefore, man should not feel proud that he can do anything he desires.



82. SURAH AL - INFITAR (THE CLEAVING)

TITLE: In the very first verse the cleaving of the sky is mentioned. This reference gives it the name 'Al-Infitar'.

TIME OF REVELATION: Every one is agreed that the Surah is Meccan. From the topics discussed, it seems that this Surah and the Surah *Takveer* were revealed almost at the same time, that is during the early period of the Prophet at Mecca.

CENTRAL THEME: The central theme of this Surah is also about the consequences of one's actions and conduct. But here the argument is presented from another aspect, and intimation is also given about the arrangement made by Allah for recording the deeds and acts of every man in this world.

ORDER OF THE VERSES: In Verses Nos. 1 to 5 a picture of the Doomsday is drawn and it is shown that when this great happening will take

place everything a man does in this world will come before his eyes.

Verses Nos. 6 to 8 make a man realise that the God who has created man in the best form and blessed him with high qualities has not left him to do whatever he likes without accounting for them, and that he will have to answer for his loyalty or otherwise to his Creator, and that he will have to answer before Him for his way of life.

In Verses Nos. 9 to 12 are mentioned the arrangements that Allah has made to record in writing every deed and action of a man in this world.

Verses Nos. 13 to 19 briefly present fate that awaits the righteous and the wicked, and a warning is given that on the Day of Judgement every one will be helpless and everything will be in Allah's power.



82. SURAH AL-INFITAR.

Translation of the Text

In the name of Allah, Most Gracious, Most Merciful.

1. When the sky will be cleft;¹
2. And when the stars will be dispersed;²
3. And when the oceans will be made to burst forth;³
4. And when the graves will be made to overturn;⁴
5. (Then) each one will know what he has sent before and what he has left behind.⁵
6. O Man! what deceived you away from your Beneficent Lord?⁶
7. Who created you, then shaped you, then proportioned you.
8. In whatever form he desired, he moulded you.⁷
9. Nay*, but you deny the Requital;⁸
10. (although) Over you there are watchers!⁹
11. Honourable scribes,¹¹
12. They know what you do.¹²
13. Verily, the righteous will be enjoying in Bliss;¹³
14. And verily, the wicked¹⁴ will be in hell;
15. They will enter it on the Day of Judgement.
16. And they will not be able to keep away from there.¹⁵
17. And what do you know what the Day of Judgement is?
18. Again, what do you know what the Day of Judgement is?¹⁶
19. A Day on which no one will have power at all (to do) anything for any one . And absolute command on that day will be Allah's.¹⁷

يَا أَيُّهَا (٨٢) سُورَةُ الْاِنْفِطَارِ مَكِّيَّةٌ دُوْعَاهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ①

وَإِذَا النُّجُومُ انْتَثَرَتْ ②

وَإِذَا الْبِحَارُ فُجِّرَتْ ③

وَإِذَا الْقُبُورُ بُعْثِرَتْ ④

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ⑤

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ⑥

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ⑦

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ⑧

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّبْنِ ⑨

وَلَا عَلَىكُمْ لِحَافِظِينَ ⑩

كِرَامًا كَاتِبِينَ ⑪

يَعْلَمُونَ مَا تَفْعَلُونَ ⑫

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ⑬

وَلَا فِي الْفُجَّارِ لَفِي جَحِيمٍ ⑭

يَصْلَوْنَهَا يَوْمَ الذِّبْنِ ⑮

وَمَا لَهُمْ عَنْهَا بِإِعْيَابِينَ ⑯

وَمَا أَدْرَاكَ مَا يَوْمَ الذِّبْنِ ⑰

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الذِّبْنِ ⑱

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ⑲



Commentary

1. In the past man had been thinking that this material world would continue to remain as it is for ever and that there was no possibility of its meeting any accident to change it. So far as the modern science is concerned, its progress has compelled man to admit that the energy of the sun is likely to diminish and this universe can experience a great catastrophe. However, such a contingency would arise, according to the scientists, after billions of years.

But Quran, which is the Divine Word, does not talk of mere possibility. It informs in a very positive manner and clear words that soon this universe will meet with a great catastrophe and not only this earth but the system and order of the skies (space) will also be completely dislocated, so that a new world with a new system and order may be brought into being. It is obvious that for a new construction, destruction is necessary, and therefore, for the building of the new world the destruction of the existing world is not surprising.

The disturbance and dislocation in the earth and the heavens on the Doomsday is also mentioned in the Bible:

But the day of the Lord will come like a thief, and then the heaven will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up,

(2 Peter 3 - 10)

This is a proof that the great catastrophe about which the Quran is giving information is not a new or unknown thing that Quran is disclosing for the first time, but that mankind has been informed off and on by the divine revelation of such a happening in future. However, the detailed and the effective manner in which the Quran has drawn the picture of the Doomsday is unrivalled and its parallel cannot be found in any one of the modified divine books. And this is a fact that by this narration of the Doomsday in Quran the reader's mind unhesitatingly accepts this belief and his mind and heart receive such a shock that a great change takes place in his viewpoint about this world.

2. The stars and planets are beautiful and

decorative pieces in the sky. They are like bright lamps in the mehfil of this world. But when this mehfil or the world itself is to be wiped out, where is the question of lamps continuing to exist? A slight variation in the Law of Gravitation, which has kept them in a disciplined order in the space, is sufficient to send them in disarray.

A mention of the falling of the stars is also found in the *Injeel*:

the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken,

(*Mathew 24 : 29*)

3. That is: *The oceans and seas will burst forth and cross their limits, and as stated in Surah Takveer, they will boil over with swell.*

4. The meaning of the overturning of the graves is this that as soon as the second bugle of the Doomsday will be sounded, the dead bodies will come out of the earth in such a way as if their graves have been overturned, and the dead bodies have been thrust out. All men, women and children who have been born and who have died till the Doomsday will be thrown out of the earth, irrespective of the fact whether a person might have been buried in the grave or might have been drowned in the sea or whether his body had been burnt or whether his parts might have been scattered in the space.

5. sending before (Maqaddamat) means a man's good or bad deeds, which he has done for the life of the Hereafter. In other words a man sends a parcel of his good or bad deeds to the new world, where he is destined to go on the Doomsday. It is another matter what one actually sends. Some one sends a parcel of very fresh flowers which may make his life in Paradise happy. While some other sends a parcel of some explosive material which will serve as a fuel in hell to burn him.

To keep back (Ma Akhkharat) means those deeds of righteousness and virtue which a man should have performed but has not. In this way on the Day of Judgement every person will know what were his acts of commission and omission.

6. Here an allusion to Allah's attribute of being Beneficent is made to impress upon man Allah's favours and man's obligation to Him, so that a sense of responsibility may be created in man. These attributes of Allah demanded that man should have been unhesitatingly attracted towards Allah and should have become his loyal slave, but he actually adopts an indifferent attitude and does not acknowledge that he is answerable to Allah. This is a deception in which man lives. But there is no justifiable reason to continue to live in this deception. It is only due to man's being a slave of his carnal desires that prompts him to rebel against his Lord.

7. Man is the best and the most remarkable creature in this world. In his creation is reflected the creative acumen of his Great Creator. For the creation of man, first a lump is made, then it is shaped and the lump takes on the shape of different parts, and then it is proportioned in such a way that it becomes the most balanced and proportioned in such a way that it becomes the most balanced and proportioned creature of the world. In addition, every member of his limitless society of mankind is different from each other in shape and features. Billions of persons are born in the world, but the features of all these persons are different, so that every one of them may have a different personality and individuality. In short, from a study of man's structure, his shape and features the perfect mastery and the wonderful acumen of his Creator can be easily imagined, and a feeling is created in our hearts about His beneficence and our obligation to Him as to how he has made us the best and the most significant creature of all in this world.

8. Your conjecture or your view is not correct that this world will go on like this for ever and that there would be no Doomsday and that you would not be placed before Allah for accounting for your good or bad deeds in this world.

9. You are denying or refuting the coming of the Doomsday, the information about which is being given by Quran, because you do not want to accept the reality of reward and punishment, as after accepting this reality you will have to lead a responsible life as against a life given to carnal desire.

of reward and punishment, man has put forth such a scientific explanation of the creation, etc., of the universe that our minds are not directed either towards God or towards the Last Day.

10. If you want, you may deny the reality of the Day of Judgement, but your denial will not change the reality. The reality is that the Day of Judgement is essentially to occur, and for this Allah has made arrangement to record our deeds.

By watchers are meant those angels who are appointed by Allah to record every word and act of man. With every person are attached two angels, one on the right side and the other on the left side.

11. Refers to those angels who record the words and deeds. Their attribute is honourable, which is stated here to show that they are performing their duties with complete responsibility. They cannot be expected to fail to record a righteous act nor there is any fear of their recording one man's bad deed in another man's account. These angels perform their duties secretly but in an honourable way and most honestly. They cannot, therefore, be compared with the members of the Criminal Investigation Department of the worldly governments, for the latter's area of knowledge is also limited, and they are not unknown to indulge in irresponsible acts and give false reports. However, this reality also should not be lost sight of that the good or bad deeds of the worldly C.I.D. officials are also being recorded by the "Secret Police" of Allah, i.e. the Recording Angels.

The nature of the records maintained by the angels is known to Allah only, but in the modern times of high scientific and technological advances, it is not difficult for us to understand that man's every movement and action and every word coming out of his mouth can be recorded. Film, radio, Photo., Television, and Tape recording are prominent examples of these advances. And now due to further advances in this direction it has been possible to get the photographs from the moon, mars, and other planets, crores and crores of miles away from our earth. In fact the modern science has made two very important discoveries, which can provide guidance to those who are ready to accept them. The first one is that every moment our photographs are projected in the atmosphere and that the science has been successful in

developing a technique to preserve these photographs. Similarly our voice causes waves to be created in the atmosphere, and through these waves our voices can be preserved in the cassettes and our voices can be heard again by playing these cassettes. When all this has been possible for man to achieve, and this has been achieved to such an extent that the edifice of modern civilization is built on it, then what is the difficulty in believing that the God who has made this law of nature has also made arrangement for filming the entire life of every person and to show this very film to that person on the Day of Judgment. On that day on seeing this talking film of one's own life, man will be shocked out of his senses. If today a man may start believing that his whole life is being filmed and that his own talking film will be shown to him, then he will be very careful in his attitude and very responsible in his behaviour; and he will not be prepared to do such an act or utter such a word as he would not like to see and hear on the Hereafter's television.

12. Here the mention is of deeds and acts, and in Surah Qaf it is explained that whatever word a man may utter from his mouth it will be noted down by an angel who is always present with the man. And there is further clarification that these recording angels are two, who are positioned, one on the right and the other on the left, to carefully watch every word and every act of man.

إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ
قُعُودٌ - مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ
عَتِيدٌ - (ق ١٤ - ١٨)

13. The theme of the Surah proves that the righteous persons are those whose basic attribute

is their sense of being answerable to their Beneficent Lord.

14. Those who do not believe in being answerable to the Beneficent Lord and deny the belief in the Reward and Punishment on the Day of Judgement, are, in the words of Quran, wicked, because where the idea of accountability before Allah is absent, there the whole life becomes wrongful and misguided.

15. That is: They will definitely go to hell and after entering it there would be no chance of escape for them from internal burning. They will remain there for ever.

16. The question is repeated so that the importance of the Day of Judgement may be made clear and the very thought of appearing in the Court of Allah may shake man out of his disbelief.

17. In the world man appears to have some authority and power, but in the Hereafter he will be totally helpless, regardless of the fact whether he was a king or a beggar in this world. On that day he will be so helpless that he will not be able to do anything for himself, let alone for others. Authority and power will be totally in the hands of Allah alone and He himself will deliver judgements in all cases.

This is the concept of appearing in the Court of Allah that Quran presents, and which is an essential part of the belief in the Hereafter. As against this, the concept of Transmigration of souls is a revolving circle in which there is no chance of appearing before any Divine Court at any stage. From this, the basic difference between Islam's concept of the Hereafter and the polytheists' concept of Transmigration of soul can be easily understand.



83. SURAH AL-MUTAFFEEN (DEFRAUDERS)

NAME: In the beginning of the Surah a warning is given to those who indulge in defrauding. The Surah takes its name from this.

TIME OF REVELATION: It was revealed in Mecca. From the subject discussed, it can be surmised that it was revealed after the call of Quran was given to the citizens of Mecca and they were refusing to believe in the Doomsday and were making fun of the people of faith.

CENTRAL THEME: The central theme of the Surah is about appearing before the Lord of the Worlds and the consequences of deeds and misdeeds. To bring home the reality of the situation, those conditions are criticised in which those who do not believe in the Hereafter are generally found living.

ORDER OF THE VERSES: Its relation with the Surah *Infitar* is clear. In that Surah it was revealed that angels were appointed to record the actions and words of every person. In this Surah it has been clarified that the record of a man's life during his stay on this earth will be preserved after his death in the world of *Barzakh* (i.e. after the death till the Day of Resurrection).

In Verses Nos. 1 to 6 those who are indulging in defrauding and dishonesty in their day to day dealings are condemned and man is made to realise that he is to appear before Allah after his death.

Verses Nos. 7 to 17 inform us that the records of the words and actions of the wicked people are preserved after their death in a specially designed place which is reserved for the records of the sinners. On the basis of this record the fate of these people will be decided on the Day of Judgment, and their fate will be terribly awful.

In Verses Nos. 18 to 28 righteous people are given the glad tidings that the record of their deeds is preserved, after their death, in a specially designed place that is reserved for the records of the righteous people. On the Day of Judgment they will receive their rewards on the basis of these records and they will come out glorious.

Verses Nos. 29 to 36 comfort the men of faith and ask them not to be disheartened by the ridicule and jeers of the disbelievers. Today they are laughing at you, tomorrow you will laugh at them.



83.SURAH AL-MUTAFFEFEEN (DEFRAUDERS)

Translation of the Text

In the name of Allah, Most Gracious Most Merciful

- 1 Woe to those that indulge in defrauding,
- 2 Those who, when they have to receive by measure from people, exact full measure,
- 3 And when they have to give by measure or weight to people, give less than due.
- 4 Do they not think that they will be raised up¹
- 5 On a mighty day,²
- 6 A Day when (all) mankind will stand before the Lord of the Worlds.³
- 7 Nay!⁴ (their conjecture is not correct). Surely, the record of the wicked is (preserved) in *Sijjin*.
- 8 And what do you know what *Sijjin* is!
- 9 It is a record office⁵.
- 10 Woe on that day to those who deny,
- 11 Those that deny the Day of Judgement,
- 12 And none can deny it but the transgressors beyond bounds,⁶ the sinners.⁷
- 13 When our verses are recited to such a man, he says they are fables of the ancients.⁸
- 14 By no means⁹! But on their hearts is the rust of (the ill) which they do!¹⁰
- 15 Nay,¹¹ surely they will be kept away from their Lord.¹²
- 16 Then, surely they will enter the fire of the Hell.
- 17 Then it will be said to them: "This is the thing which you were denying."
- 18 Nay! (their claim is not correct). Surely, the record of the righteous will be in *Illiyen*.¹³
- 19 And what do you know what *Illiyen* is!



اٰیٰتُهَا (۸۳) سُوْرَةُ الْمُطَفِّفِيْنَ مَكِّيَّةٌ رَّكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيْلٌ لِّلْمُطَفِّفِيْنَ ۝۱

الَّذِيْنَ اِذَا كُنَّا لُوْا عَلٰى النَّاسِ يَسْتَوْفُوْنَ ۝۲

وَ اِذَا كَانُوْهُمۡ اَوْ ذُرُوْهُمۡ يُخْسِرُوْنَ ۝۳

اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۝۴

لِيَوْمٍ عَظِيْمٍ ۝۵

يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ۝۶

كَلَّا اِنَّ كِتٰبَ الْفٰجِرِ لَفِيْ سٰجِيْنٍ ۝۷

وَمَا اَدْرٰكَ مَا سٰجِيْنٌ ۝۸

كِتٰبٌ مَّرْقُوْمٌ ۝۹

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝۱۰

الَّذِيْنَ يَكْذِبُوْنَ بِيَوْمِ الدِّيْنِ ۝۱۱

وَمَا يَكْذِبُ بِهٖ اِلَّا كُلٌّ مِّمَّعَدَاثِيْمٍ ۝۱۲

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝۱۳

كَلَّا بَلْ رَانَ عَلَى قُلُوْبِهِمْ مَا كَانُوْا يَكْسِبُوْنَ ۝۱۴

كَلَّا اِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوْبُوْنَ ۝۱۵

ثُمَّ اَنَّهُمْ لَصَالُو الْبٰحِيْثِيْنَ ۝۱۶

ثُمَّ يُعٰلِ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَكْذِبُوْنَ ۝۱۷

كَلَّا اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عَلِّيْنٍ ۝۱۸

وَمَا اَدْرٰكَ مَا عَلِّيْنٌ ۝۱۹

Commentary

1. In the first few verses persons indulging in giving less than the full measure are severely criticised. Although this condemnation is against the persons who give less than the full weight or measure, in its general application it covers all those who indulge in defrauding in their dealings of all kinds with their fellow beings. It applies to every act of dishonesty and defrauding, for example it can be applied to those indulging in adulteration of food or other articles, for the original and the pure thing which is being sold is being given less than the full measure or weight on account of the adulteration. Thus adulteration of milk results in giving less quantity of pure milk. And since this adulteration is indulged into secretly and without the knowledge of the buyer, it amounts to deceiving the buyer and committing dishonesty.

The real reason for indulging in these dishonest acts is stated by Quran to be that these people do not believe in appearing before God for accounting for their wrong acts, although their conscience tells them that they are accountable before God, for when they buy things from others they insist on taking full measure and nobody likes that, he should be deceived by another person, and that he should receive less than the full measure. In other words human nature likes justice and desires that everybody should be treated with justice. This is the proof that the Creator of man also wants that justice should be done with every one. Therefore, those who indulge in unjust acts while dealing with others, actually indulge in acting against the desire of their Lord and disobey those of His commands, which are inherent and inborn in man's nature. Then why would not their Lord consider them guilty? Can the defrauders and the honest persons be equal? Will the fate of both the types of persons be the same? Man's nature and his intellect do not treat the two types of men as equal. Here the truth of Quran's statement becomes vividly clear that one day all men will be revived and will have to account before their Lord for the good or bad deeds performed by them in this world, and to receive the reward or punishment, as the case may be, according to their deserts.

It is, therefore, clear that when man does not believe in accounting for his actions before God,

his standard for receiving goods and delivering goods is different. He not only wants to have his full rights but also wants to usurp the rights of others. The correct way of changing this mentality and the effective way of reforming it is to imbibe in man the belief of appearing before God for answering for one's good or bad deeds. Therefore, whether it is a problem of removing economic ills or social blemishes, real improvement or reform cannot be achieved without creating in the minds and hearts of men a consciousness of being accountable to Allah for one's good or bad deeds on the Day of Judgment.

2. Means the Doomsday, which would be very awful and mighty.

3. Appearing in the court of Allah is not an ordinary thing that a man may brush it aside in a cavalier fashion. It is a very hard and difficult happening through which every person will have to pass one day. If a man wants that he should pass this difficult stage safely, then he should sincerely believe in his being accountable to Allah and fix this belief in his mind and heart permanently and lead his life keeping this belief always before his eyes.

Let us imagine that the Court of Allah is in session. All men and women have been raised from their graves and are collected in the Maidan of *Hashr*. The Great Ruler of the Universe is presiding over the proceedings. Every man and woman will be presented before Him, and they will have to give an account of what they did in this world. The angels will be waiting for His Judgment so that they may act upon it. Man will be totally helpless. If man thinks of that helplessness he will shake and shudder from the fear of Allah, and a sense of responsibility will be created in him. In a Tradition (Hadith) of the Prophet the picture of a situation on the Day of Judgement is drawn in these words:

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ حَتَّى يُعْصَبَهُ
أَحَدُهُمْ فِي رُشْحَمٍ إِلَى عُنْصَافٍ أُنْبِيَةٍ -

"The Day when people will be standing before Allah, they will be completely drenched in sweat and some people will have

their body dipping in sweat up to half portion of their ears".

(Muslim)

Great God! What a trying and difficult stage through which man will have to pass and about which Allah's prophet has informed us in advance! How rewarding will it be for the people if they revise their way of living by believing in the Day of Judgment and the life in the Hereafter.

4. That is: Their conjecture that man will not be revived after death and will not have to account for his action is not correct.

5. "Sijjin" is derived from the word "Sijn" which means prison. Here this word is used in the Quran as a technical term and it has itself expalined it as 'Kitab - um - Marqum,' i.e. "Record Office".

This is a great reality of the world of "Barzakh," the time after death till the Doomsday about which man has been informed. The record of every man's practical life is being kept by the angels and this will continue till man's death. After the death man's record is transferred to the world of Barzakh. If he was a wicked man, his record will be kept in the Record Office, named "Sijjin," and if he was a righteous man, then his record, as is mentioned further on, will be kept in 'Illiyen.' The point is to make it clear that Allah has made arrangements to preserve the record of every man's words, thoughts and acts after death and that record will be produced on the Day of judgment, and on the basis of this record men's fate will be decided.

6. By transgressors beyond bound are meant those persons who cross the limits of their slavery to Allah, i.e. those who do not consider themselves as the slaves of Allah but think that they are independant and indulge in doing whatever they like.

7. Sinners are those who commit sins. When a man refuses to live as a slave to God, then his whole life becomes a life of sin, wickedness, and crime. How would such a man believe in the Day of Judgment?

8. Instead of taking a lesson from the

historical events of the Divine punishment suffered by the infidel nations, narrated in the Quran, these people consider them as mere tales and stories. The present day non-belivers too offer the same criticism. For them all this is ancient lore.

9. This is a refutation of the criticism of the non-belivers which has been mentioned above.

10. They dare make such a bold statement about the Quran because their wicked acts have made them thick-skinned; otherwise a right-thinking man would not utter such unwise words.

Rusting of the heart has been explained by the Prophet as under:

إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً تَغَيَّرَتْ رَفِ
قَلْبُهُ نَبِيئَةً سَوَاءٌ فَإِنْ أَهْوَى نَزَعَ وَ
اسْتَقَمَّ وَكَانَ صِفَلْ قَلْبُهُ وَإِنْ عَادَ
زَيْدَ فِيهَا حَتَّى تَعَاوَى قَلْبُهُ وَهُوَ
الرَّانَ الَّذِي ذَكَرَ اللَّهُ كَلَّا بَلْ رَانَ
عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ -

"When a slave commits a sin, a black spot smears his heart. If he giuces up that sin, asks for Allah's pardon and repents, then his heart becomes clean. But if he again commits a sin, this spot becomes bigger, till it covers the whole heart. This is the same rust about which Allah has made a mention in the verses

كَلَّا بَلْ
رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا
يَكْسِبُونَ

"Kalla bal Rana Ala Qulubehim
(under reference)

(Tirmizi)

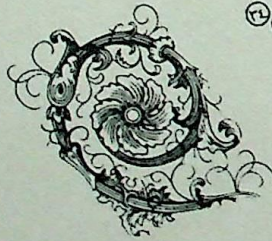
11. Their desire that they will get an audience with Allah on the Day of judgment, if at all it occurs, in the same way in which they have achieved a 'respectable position' in this world is wrong.

12. How can they hope to get an audience with Allah on the Day of Judgment? On that day they will be kept away from Him. They will be deprived of His blessings and bounties on the Day. They will also not be able to see the bright reflections of His Grandeur.

13. That is: Their statement that there is **no** distinction between good and bad virtue and evil before Allah is wrong. On the contrary, Allah has arranged for the preservation of the records of the doings of the wicked people separately in a special record office.



- 20 It is a Record Office.¹⁴
 21 Attested by those nearest (to Allah)¹⁵
 22 Verily, the righteous will be enjoying in bliss.¹⁶
 23 On thrones, looking on (the scene before them);
 24 You will recognise in their faces radiance of delight.¹⁷
 25 They will be given to drink a wine¹⁸ that will be pure and sealed.
 26 Its seal will be of musk. For this let them aspire who have aspirations.¹⁹
 27 And it will be mixed with *Tasnim*;²⁰
 28 A spring, from which those nearest to Allah will drink.²¹
 29 Certainly, the guilty used to laugh at those who believed;²²
 30 And whenever they passed by them, used to wink at each other (in mockery);²³
 31 And when they returned to their household, they returned jesting;²⁴
 32 And whenever they saw them they would say: "Look, these people have gone astray."²⁵
 33 Though they were not sent as watchers over them.²⁶
 34 But on this Day the believers will laugh at the infidels.²⁷
 35 On thrones, looking on (the scene before them).²⁸
 36 Have not the infidels been paid for what they had been doing!



كِتَابٌ مَرْقُومٌ ۝
 يَشْهَدُهُ الْمُقَرَّبُونَ ۝
 إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝
 عَلَى الْأَرَائِكِ يَنْظُرُونَ ۝
 تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝
 يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ۝
 خَشْمُهُمْ مِنْ ذُرِّ عَيْنٍ فَلْيَتَنَزَّلِ
 الْمُنْتَافِسُونَ ۝
 وَمِنْ زَاوَاهُمْ مَنْ سَبِّحُوا بِحَمْدِ رَبِّهِمْ
 وَهُمْ لَا يَسْمَعُونَ ۝
 إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا
 يَضْحَكُونَ ۝
 وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۝
 وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۝
 وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۝
 وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ۝
 فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝
 عَلَى الْأَرَائِكِ يَنْظُرُونَ ۝
 هَلْ تُؤْتَوْنَ الْكَفَّارَ مَا كَانُوا يَفْعَلُونَ ۝

14. The literal meaning of the word 'Illiyeen' is high (Honoured) places. Here this word is used in the Quran in a special meaning and as a term, and it has itself explained it as Kitabum Marqoon, or a 'record office.' Here the records of the righteous people are kept after their death, and this is the record office of the world of *Barzakh*, the duration between death and the Day of Resurrection.

15. Means the presence of angels nearest to Allah in the Record Office. In other words this is a compliment to the righteous by the angels who will be above suspicion and most respected. It is also a great honour for the righteous people that they get in the world of *Barzakh*.

16. That is: they will be sitting like kings on the thrones in the paradise and will be looking at the grandeur of their Lord's bounties and bliss.

17. The life that the righteous people will be leading in the Paradise will be such that their faces will be beaming and radiating with delight.

18. There is a slight hint of taunt at the wine made in this world, which is very dirty and as soon as the lid of its container is removed its stinking smell nauseates. as opposed to this, the speciality of the wine of the Paradise will be that it will be free from all kinds of dirtiness and that it will be kept in containers which will be sealed with musk. Drinking such a wine will be most enjoyable.

19. To aspire for these things means to aspire for the things that are available in the Paradise, which have been mentioned above. In other words, man must aspire and strive for higher things as compared to the lower things and for things which will be permanent as against those that will last only for a short while.

If a man contemplates seriously, he is sure to realize that the amusements and the pleasures of this world are absolutely insignificant and worthless when compared with the lasting pleasures of the Paradise in the Hereafter. Wisdom demands that man should aspire and strive for the everlasting pleasures of the Hereafter instead of drowning himself in the mean and temporary amusements of this world.

Here Quran's call for men to aspire for the pleasures of the Paradise refutes the theory of

Virtue for the sake of Virtue – which is based on the theory of Art for Art's sake. – According to the supporters of this theory it is a very low thing to strive for virtue with the hope of getting a reward in the form of entry into Paradise. Apparently it appears to be a very high-level thinking, but actually it is only the flight of the imagination. It has no relation with man's psychology, nor is it a practicable matter. Besides, it is against the clear and unambiguous teachings of the Quran and Sunnah. Islam does not believe in philosophising nor in losing itself in the flights of imagination. Its teachings are realistic and in accordance with the psychology of man. In addition, these teachings are such as can be easily put into practice. It has not come to poetize. It has come to make man, made out of clay, to be a citizen of the Paradise.

20. *Tasnim* means to elevate, and it is the name of a spring in the Paradise. Probably it has taken its name from this speciality that those who drink from its spring are elevated in their position.

21. *Tasnim* will be the highest kind of drink for the persons living in the Paradise. The wine that the righteous people will be given will have the drink of *Tasnim* as its mixture, so that their pleasure may increase. But those who will be the nearest to Allah will have the privilege of drinking directly from this spring, as if their enjoyment and pleasure will be as much more as were their righteous acts and their sacrifices in the cause of Allah compared to those of the others.

22. That is: they used to make fun of the men of faith and used to jeer at them.

The practice of making fun of men of faith and laughing at them still continues even at the present time, but with the difference that now they are accused of 'Orthodoxy' and 'Conservatism'.

23. They had done everything in their power to insult and dishonour the believers. If they were to pass by the believers, they used to wink at each other in a spirit of mockery.

24. In these verses the picture of that attitude of the opponents is drawn which they were adopting against the men of faith: when after

their outbursts they used to return home, then instead of feeling ashamed of their actions, they used to feel happy and talked jestingly.

It gives us an idea of the psychology of those persons who decline to accept the Truth about the men of Truth.

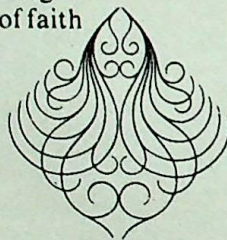
25. In the modern times those, who consider Islam as a religion like other religious, think it to be opiate, and try to paint the missionaries of Islam as if they are out of their senses.

26. Allah had made them responsible for their own acts and not of others. But forgetting their own responsibility, they went after the men of faith and tried to convert them forcibly to their way of thinking and torturing them. They were acting as if God had not sent them to prove their righteousness but to act as the guardians of others' acts.

27. In the world infidels had been laughing at the men of faith, but in the Hereafter men of faith

will laugh at the infidels. Thus they will be paid in the same coins in the Hereafter. Since the infidels were convincingly given the message of Allah and inspite of this they did not accept the Truth and turned rebellious against God and acted as enemies of the men of faith, they are, therefore, undeserving of any sympathy in the Hereafter. Had they deserved any sympathy, Allah would have definitely shown mercy to them. For these reasons, the men of faith are fully justified in laughing at the infidels.

28. That is: The trials and tribulations through which the non-believers will be passing in the Hell will be surveyed by the men of faith from the Paradise, where they will be sitting on throne in right royal comfort and splendour. It is not difficult to understand this statement of the Quran today, as today we can see on television scenes and actions hundreds of miles away from us.



84. SURAH AL-INSHIQAQ (THE RENDING ASUNDER)

TITLE: In the beginning of this Surah, information is given about the rending asunder of the sky on the Doomsday. This allusion to the rending asunder of the sky gives this Surah its name, i.e. the Surah in which the rending asunder of the sky is discussed.

TIME OF REVELATION: It is Meccan. The theme shows that it must have been revealed in the earlier period, when the Prophet had started his mission of calling people to accept Islam, and he was warning them about the Doomsday.

CENTRAL THEME: The central theme deals with the Day of Judgment and the good and bad consequences.

In the previous Surah it was stated that the record of man's good or bad deeds in this world are preserved in the *Barzakh*, in the Record Office, called *Sijjin* and *Illiyeen*. In this Surah people are informed that on the Day of

Judgement every person will be given the record of his on her deeds before his/her appearance in the Divine Court.

ORDER OF VERSES: In Verses Nos. 1 to 5 is briefly mentioned the great change that will take place on the earth and in the sky on the occurrence of the Doomsday.

In Verses Nos. 6 to 15, man's proceeding to the Divine Court, his being handed over the record of his deeds and his getting what he deserved, are mentioned.

Verses Nos. 16 to 19 argue from certain manifestations in the universe that man will have to pass through various stages after his death.

Verses Nos. 20 to 25 warn those people who do not bow before God after hearing Quran, but on the contrary refute it, and glad tidings about their receiving rewards is given to those who sincerely believe in it and perform righteous acts.

سُورَةُ الْاِنْشِقَاقِ

84. SURAH AL-INSHIQAQ (THE RENDING ASUNDER)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. When the sky will be rent as under.¹
2. And will obey the command of its Lord, and it must necessarily obey;²
3. And when the earth will be stretched forth,³
4. And will cast forth what is inside it, and will become empty;⁴
5. And will obey the command of its Lord, and it must necessarily obey⁵.
6. O Man! you are being driven and proceeding towards your Lord and you will meet Him.⁶
7. Then he, whose Record is given in his right hand,⁷
8. He truly will receive an easy reckoning.⁸
9. And he will return to his people⁹ happily.
10. And he who will be given his Record behind his back,¹⁰
11. He surely will invoke death,
12. And he will enter a blazing fire.
13. Verily, he was joyous among his household;¹¹
14. Truly, he had thought that he would not have to ever return.¹²
15. Why not! Truly, his Lord was ever watchful of him,¹
16. Nay¹³! I swear¹⁴ by the glow of the Sunset,¹⁵
17. And by the Night and all that it enshrouds,¹⁶
18. And by the Moon, when she becomes full.
19. You shall surely pass from one stage to another stage.¹⁷

آيَاتُهَا (٨٤) سُورَةُ الْإِنْشِقَاقِ وَكَتَبَتْ رُكُوعًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا السَّمَاءُ انشَقَّتْ ①
 وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ②
 وَإِذَا الْأَرْضُ مُدَّتْ ③
 وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ④
 وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ⑤
 يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا
 فَمُلَاقِيهِ ⑥
 فَأَمَّا مَنْ أُوْقِي كِتَابَهُ بِيَمِينِهِ ⑦
 فَسَوْفَ يَحْسَبُ حِسَابًا يَسِيرًا ⑧
 وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ⑨
 وَأَمَّا مَنْ أُوْقِي كِتَابَهُ وَرَاءَ ظَهْرِهِ ⑩
 فَسَوْفَ يَدْعُوا ثُبُورًا ⑪
 وَيَصْلِي سَعِيرًا ⑫
 إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ⑬
 إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ⑭
 بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ⑮
 فَلَا أُقْسِرُ بِالشَّفَقِ ⑯
 وَاللَّيْلِ وَمَا وَسَقَ ⑰
 وَالْقَمَرِ إِذَا اتَّسَقَ ⑱
 لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ⑲

Commentary

1. It is not correct to think that the sky is the name of our limit of sight and it has no material reality. And when it has no material reality, then where is the question of its rending asunder. But the fact is that this statement is made in the name of science to impress and over-awe our minds, otherwise this is neither a scientific discovery nor has it any solid foundation. So far as the modern science is concerned, it cannot reach the sky as yet. At present it is revolving round the world of planets. It is unable to measure the depths and vastness of the universe. A study of Astronomy shows that the scientists have not been able to estimate the correct measurement of the vastness of the universe. Accordingly, the expert astronomer, W. Bartky, after describing the vastness of the universe in his book, admits that:

"What lies beyond no man knows. Whether the stars continue without end or whether the universe has a definite boundary remains, and perhaps will always remain, a topic for speculative argument."

— (Highlights of Astronomy p. 260).

And when science finds itself helpless to state definitely whether this universe has a boundary or not, then it is a proof that it has not been able so far to ascertain what and where "the four boundaries" (location) of the universe are. In such a case how can it be claimed that the sky has no material reality. The fact is that in the books of Astronomy they have not restricted themselves to state only those facts which have come to their knowledge as a result of scientific experiments and observations, but they add something more from their own conjecture. This amalgam of facts and guesswork is then presented as a scientific reality and the wrong things are also tried to be passed on as scientific facts.

Quran's statement about the sky is very clear, e.g. He made the sky with His own hands,

وَالسَّمَاءَ بَنَيْنَا بِأَيْدِينَا (الذاريات ٤٧)

He elevated it

وَالسَّمَاءَ رَفَعَهَا (الرحمن ٥)

He made it a secure roof,

(سَقَفًا مَحْفُوظًا) (الانباء ٢٢)

He decorated it with stars,

وَوَرَّزْنَاهَا النُّجُومَ (المصاحم وفصلت ٥)

So also Quran informs that on Doomsday the sky will be rent asunder

(إِذَا السَّمَاءُ انشَقَّتْ) (انشقاق ١)

and in that there will be gates and gates

(فَكَانَتْ أَبْوَابًا) - (النبأ ١٨)

From this statement of Quran, we can only think of the sky as a material thing, and therefore it will not be correct to explain it in such a way that would be contrary to the obvious meaning of the words.

(For a further explanation please see Surah Infitar Note 1)

2. Do not think that the sky can disobey the command of Allah. Definitely not. It has compulsorily to obey the Divine Command, for Allah is its Creator and Master and His control over it is certain. Therefore, when the Doomsday will occur and Allah will command it to rend asunder, it will crash to smithereens.

3. That is: The earth will not remain in its present form, but it will be stretched and flattened out into the shape of a vast maidan in which all humans born from the 1st day to the last day will be gathered to appear for answering before Allah.

4. Points to the fact that the earth will cast out all the dead bodies and will be as empty and burdenless as a pregnant woman becomes free after delivering her child, as if the earth is feeling the burden of the dead bodies and is about to cast them out.

5. That is: The earth will also obey the command of its Lord as soon as it gets the indication. Nothing will come in the way of the occurrence of the Doomsday.

6. Man may have or may not have conscious knowledge of his life's journey, but he is willy nilly going towards his Lord so that he may appear in the Divine Court. As we are revolving with the earth whether we may like to revolve or not, or whether we may or may not have conscious knowledge of this revolution, similarly this boat of life is flowing towards the Lord of the worlds and our last destinations is the next world. But the ignorant people think that this world is their destination, and therefore, they have no worries about the Hereafter.

Billions of men are born in this world and die. But how many of them have contemplated seriously over this most important matter: From where our life's journey has started and what is our destination after this journey? If we meet a person on the road and ask him from where he is coming, and if he replies that he does not know; and after that if we ask him where he was going and again if he replies that he does not know; Will we not be surprised by his replies, and will we not consider him an ignorant fool? But there are innumerable persons in the world, who, if asked about their life's journey, will reply that they do not know from where this journey started and where it is going to end. They are ignorant of the beginning as well as of the end. They have continued their journey without fixing their destination. How foolish they are. These persons are careless of their fate and are groping in the dark. Were it that they realize that they are being drawn to the Court of Allah as a magnet draws a needle towards itself.

7. Allah has bestowed this distinction on the right hand that it has become a symbol of goodness. Accordingly, the etiquette taught by the Prophet also include the instructions that all good works should be performed with the right hand, e.g. eating, drinking, performing wuzu (ablutions), giving alms, etc. etc. On account of this distinction given by Allah the right hand of the righteous persons will be entitled to receive the records of their masters.

8. The righteous will receive an easy reckoning!

Easy reckoning, as explained by the Prophet, is merely appearing before Allah. On this appearance, there will be no strict questioning, but Allah will pardon his slaves. A Tradition of the Prophet (Hadith) has it:

"On the Day of Judgment whoever is subjected to reckoning, he is doomed to be punished. Hazrat Ayesha said: 'Allah says that he will receive an easy reckoning.' The Prophet answered that it does not mean that strict questioning will be done, but only appearance is required. Whoever is subjected to strict questioning on the Day of Judgment, is doomed to be punished."

— (Muslim — Kitabul Jannah)

9. His people here mean his family members, who will be faithful and whom Allah would have pardoned. They will be gathered in the Paradises together and they will have the good fortune of being with their family members. For this purpose none of them will have his or her status lowered but it will be elevated. (See Surah Tur Verse 21).

10. This will be the fate of those who do not believe in being required to appear before Allah, and their basis of life is rebellion against Allah. Such persons will appear in the Divine Court as criminals, and therefore their records will be given to them from behind their backs in their left hands. They had put the Book of Allah behind their backs, i.e. they did not care for it, and therefore they will be rightly deserving the fate of receiving their records from behind their backs.

11. He was careless of his own as well as his family and children's fate in the Hereafter, and was busy and lost in earning material benefits and worldly gains.

12. That is: When God was watching him, then how was it possible that he would not call him for accounting for his deeds? Allah's attribute of being Wise and Watchful demands that He should call His slaves before Him, making them answer for their deeds, and therefore, it is necessary that He raise them from their graves after their death.

13. This is a refutation of the understanding of the rejectors of faith that they will not be revived after death and will not have to appear before Allah.

14. The idea in swearing by certain things is to present those things as proof and evidence in favour of the statement that is being made. For further clarification please see Note No. 14 on Surah Takveer.

15. The word "Shafaq" used here means that red glow of the sun which is seen immediately after the sunset.

16. Enshrouds means the night gathers the stars in her lap during the night.

17. This is the point in support of which certain manifestations in the universe have been described. In other words, man is invited to contemplate over these manifestations that whether the statement of the Quran that there will come a stage when he will have to appear before his Lord for accounting for his deeds is confirmed or not, by their observation.

Appearance of the red glow immediately after the sunset, on the departure of the day, night's decorating its *mehfil* with the stars, and the gradual development of the crescent into full moon are proofs that in this universe things

grow, develop or move gradually and for this Creator has fixed the stages, as the crescent grows gradually and in stages and becomes the full moon. Then how is it possible that man's career, for whom this world has been created, will not have its gradual stages, and that it will end in one stage only? So the information, that is being imparted to men through the Prophet that man has to pass through the stage of death to the next stage of revival and has to appear compulsorily before his Lord for accounting for his deeds, and finally to enter paradise or hell according to the Divine Judgment, is confirmed by the natural manifestations in the universe, which have been mentioned above. If man surveys these manifestations in this perspective then there will definitely be a change in the angles of his observation and thought.



20. Then, what is the matter with them that they do not believe,¹⁸

21. And when Quran is read to them, they do not fall prostrate¹⁹ (in *sajda*),

22. But on the contrary, these unbelievers reject (it).

23. And Allah knows best what they are hiding²⁰.

24. So give them glad tidings of a painful doom,²¹

25. Except those who believe and perform righteous deeds, for them is an unending reward.²²

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿١٨﴾

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿١٩﴾

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿٢٠﴾

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢١﴾

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٢﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٣﴾



18. People are really strange that even after such clear and unambiguous evidences they are not prepared to admit that man will have to face the stage of accounting for his acts in this world. They are obstinately adhering to their opinion that human life is restricted to this world only and after death there will be no stage through which men will have to pass.

19. The correct reaction should have been that after hearing the realistic statement of Quran people should have admitted its truth, and being impressed by its greatness should have fallen prostrate (in *Sajda*) before Allah, but instead they have adopted the attitude of rejecting it and feeling conceited about it.

At this stage in the Quran it is established that the Prophet fell prostrate. Accordingly, Hazrat Abu Huraira states that he offered prayer (salat) behind the Prophet and the Prophet performed a *Sajda* (prostration) at this stage, and therefore he (Abu Huraira) would be performing a *Sajda* at this stage in the Quran. (Muslim).

20. That is: The feelings of opposition to the Truth and hostility towards Islam and the desire for leading a selfish and undisciplined life were what they were hiding in their bosom and Allah has full knowledge of that.

21. To term the news of painful doom as glad tidings has the touch of a light taunt -- when you are not prepared to make yourself deserving of receiving the glad tidings of getting Paradise, then here is the glad tidings of going to hell for you.

22. The reward that the righteous people will get in the Hereafter will not be temporary and short-lived, but it will be a permanent and everlasting reward, which will continue for ever and ever, as if it is a flowing river whose flow will never stop.



85. SURAH AL-BUROOJ (CONSTELLATION OF THE STARS)

NAME: In the first verse a mention is made of the sky of the constellation of the stars. This reference gives the Surah its name.

TIME OF REVELATION: It is a Meccan Surah. From the theme it appears that it was revealed at a time when the infidels were making Muslims targets of their cruelties and tyranny, so that they might turn away from their faith.

CENTRAL THEME: Doomsday and Reward and Punishment is the central theme of the Surah, although the aspect that is emphasized especially is the fact that it will be the day when the oppressed men of faith will get just justice. Those persons who subject men of faith to cruelty and torture only because they believed in Allah, will be dealt with severely, and those who believe and perform righteous deeds will be successful and glorious.

ORDER OF VERSES: In Verses Nos. 1 to 3 mention is made of the certain occurrence of the Day of Judgment as an incontrovertible fact.

Verses Nos. 4 to 11 warn of severe punishment to those people who subject the muslims, to oppression just because they believe in one God. On the other hand those Muslims who inspite of being subjected to these tortures stick to their faith are given the glad tidings of getting Paradise.

In Verses Nos. 12 to 16 the oppressors are warned that the grip of Allah is very strong. They also mention those attributes of Allah which create His awe in the heart and which also engender a feeling of repentance and atonement.

Verses Nos. 17 to 20, while hinting at the sorry fate of some nations, warn the rejectors of faith that God has surrounded them from all directions.

Verses Nos. 20 and 21 mark the end of the Surah, in which it is clarified that this Quran which is imparting information about the Day of Judgment is the most elevated Book and its Source is very Pure, Clean and preserved. None of its statements can be wrong, Its every statement is compulsorily incontrovertible and true.



85. SURAH AL-BUROOJ (CONSTELLATION OF THE STARS)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. By¹ the sky, having Burooj, (Constellation of the Stars);²
2. And by the Day, promised;³
3. And by the one that is present,⁴ and the thing that will be made present;⁵
4. Destroyed the fellows of the ditch,⁶
5. Of the fuel-fed fire,
6. When they sat by it (fire).
7. And were themselves the witnesses of what they were doing to the believers.⁷
8. And they persecuted them for no other reason than that they believed in Allah,⁸ who is Exalted in Power and Worthy of Praise,
9. Him to whom belongs the sovereignty of the heavens and the earth⁹! And Allah is Witness to all things.¹⁰
10. Those who persecute the believers, men and women, and do not repent, will surely get the punishment of Hell: they will have the penalty of the burning fire.¹¹
11. Verily, those who believed¹² and performed righteous deeds, for them will be Gardens, beneath which rivers flow. That is the great success.¹³
12. Truly, the grip of your Lord is strong.¹⁴
13. It is He who creates in the beginning, and He Who will give life again.¹⁵

أَيُّهَا (٨٥) سُورَةُ الْبُرُوجِ مَكِّيَّةٌ رَكْعَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝

وَالْيَوْمِ الْمَوْعُودِ ۝

وَشَهِيدٍ وَشُهُودٍ ۝

فَتِيلَ أَصْحَابِ الْأَخْدُودِ ۝

الَّذِينَ ذَاتِ الْوُقُودِ ۝

إِذْ هُمْ عَلَيْهَا فُعُودٌ ۝

وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ

الْحَمِيدِ ۝

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى

كُلِّ شَيْءٍ شَهِيدٌ ۝

إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ

لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ

الْحَرِيقِ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ

الْكَبِيرُ ۝

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝

إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ۝

★★★★★★

Commentary

1. For the explanation of the swearing, please see Notes on Surah Takveer, Note No. 14.

2. What is meant by '*Burooj*' here are not the imaginary twelve Zodiacal signs or the twelve mansions of the sun that are the special technical terms of the old astrological science, but by this word is meant the constellations of the stars which beautify the sky and whose brightness invites man to look at them again and again.

The literal meaning of the word "*Burj*" is display, exhibition, fortification or place. The constellations of the stars in the sky appear so bright and shining as if they are high palaces beautifully decorated. They have been fortified in such a way that when the satanic forces fly towards the heavens, shots of meteors are fired from these fortifications. For this reason the constellations of stars are called *Burooj*.

Here the idea of swearing by the sky of starry constellation is to point out that these bright constellations of stars are clear evidence that the Being who has decorated this universe has no mismanagement or negligence in his rule, but that He is ruling over this world with full authority and planning. Therefore, it is impossible that those who are oppressing his loyal slaves will not be made to account for their actions, and those loyal and oppressed slaves who have been subjected to all kinds of tortures and tribulations for His sake will not be rewarded with His blessings and bounties.

To prevent the flight of the satanic forces to the skies, meteors are shot towards them. This shows that under God's rule there is a law of retribution. Then how come the transgressors will not be punished? In other words by contemplating over the sky of the starry constellations the idea of reward and punishment for our good or bad deeds comes to our minds, and it supports and confirms the occurrence of the Day of Judgment, about which Quran is giving us information.

3. Means the Day of Judgment. Allah has promised that it will definitely occur so that He may establish a Court where He may deliver justice in the case of the believer and the

unbeliever, the righteous and the wicked, the oppressor and the oppressed.

4. Means every person who will be present on the Day of the Judgment.

5. Means those things which he caused to be present on the Day of the Judgment, and those scenes which everybody will see.

Here the oaths of the Promised Day, of *Shahid* (one who is present) and of *Mashhood* (things which will be caused to be present or the scenes which will be presented), have been taken to emphasise the statement and to promote a belief in them.

6. *Ashabul Ukhdud* (fellows of the ditch) refers to a particular incident, which in short is like this: the believers, just because they believed in Allah, were thrown in a fire-filled ditch, and their torturers sat by the ditch and witnessed the scene of their sufferings. The details as to when and where this incident took place are not given by the Quran, because for learning a lesson from this incident only this short narrative is sufficient. As regards the historical proof of this incident — history is full of such incidents when the faithful were thrown into fire. The first historical incident of this nature is the throwing into the fire of Hazrat Ibrahim by the order of king Namrud (Nimrod), and this practice of subjecting Muslims to this kind of torture by burning is rampant even today. Accordingly merely because a particular group of citizens have Islam as their religion, the entire group is thrown into the fire or they are locked in their houses and the buildings are set on fire. Yes, there is some difference. Now it does not become necessary to dig ditches and to collect wood for burning Muslims, petrol and other explosive materials serve the purpose.

So far as the traditions are concerned, this incident seems to be true: that probably in the year 523 (A.D.), a Jewish king of Yemen, Zunuwas, attacked Najran and ordered the population, which had embraced the religion taught by Hazrat Eesa (Christ), to convert to the Jewish religion, and on their refusal to comply, ordered them to be thrown into the ditches full of fire. — (Seerat Ibn Hisham V.I, P. 35. The

Standard Jewish Encyclopaedia p.554, has also a brief account of this incident).

As Najran is near to Mecca, this incident must have been well known to the Arabs, and no wonder that Quran might have hinted at this very incident by calling it the incident of the fellows of the ditch. But in the traditions the story of the slave and the monk appears to be rather unacceptable.

In this story some such strange things have been mentioned concerning the slave as surpass even the miracles of a prophet. A reference of his narration, towards the Prophet is not correct. Ibn Kathir states:

قال شيخنا المحافظ ابو الحجاج المزي
فيحتمل ان يكون من كلام صهيب
الرومي فانه كان عندا من اخبار
النصارى

"Our Shaikh Hafiz Abul Hajjaj states that there is a possibility that this story may be the part of the sayings of Suhaib Rumi, because he had knowledge of stories of the Christians." — (Tafseer Ibn Kathir V. 4. P. 494)

And Qaffal says :—

"In connection with the makers of ditch, the commentators have narrated different stories, but none of them is correct, except that all are agreed that a group of the faithful had opposed the infidel king who was ruling over them, and for this reason they were thrown in a ditch."

— (At-Tafseerul Kabeer Lir-Razi, published in Tehran, Volume 31, p. 117).

It is a pity that such baseless stories have found place in big commentaries.

7. That is: It was the very limit of being thickskinned and cruel-hearted that they did not feel even the slightest pinch and their moral insensitivity had grown to such an extent that they witnessed the scene of their victims burning without flinching.

8. The only fault of the believers was that they had accepted the faith of Allah with sincerity. In other words, the biggest virtue was a crime in the eyes of these tyrants.

9. The attributes of Allah in these verses have been mentioned with a view to explaining that it is He who alone deserves to be believed in and to have relationship with.

10. There is a warning for the oppressors and the tyrants that when Allah is seeing all that you are doing, then how long will you carry on your depredations? One day you will be caught and you will have to stand before Allah in His Court.

11. This harsh warning is for those who subject Muslim men and women to torture only for the purpose of turning them away from Islam. The punishment by burning is purposely mentioned, since the torturers had subjected the Muslims to burning. These cruel people, along with suffering other punishments, will also be subjected to burn in a specially ferocious kind of fire in the Hell.

Incidentally, this verse also shows that he who commits such a serious crime, can also achieve final salvation if he repents and reforms himself.

12. That is: In spite of such harsh and cruel tortures, these people were steadfast in their belief.

13. That is: Great success is not to achieve world or material goods and comfort, but to achieve Paradise.

14. The oppressors and the tyrants should not remain under the false impression that they will escape the grip of Allah.

• 15. That is: For giving reward or punishment man will be revived after death, and to give life a second time is not at all difficult for the Being who had created man in the beginning.

14. And He is the Forgiving,¹⁶ the Loving,¹⁷
15. Lord¹⁸ of the Throne,¹⁹ the Exalted,
16. Doer of what He intends²⁰.
17. Has the information about the armies reached you?
18. Of Firaun²¹ and Thamud²²?
19. But those who disbelieve are engaged in denial.
20. And Allah is surrounding them from the front and the behind,²³
21. Nay (this is not untrue), this is a glorious Quran,
22. (Inscribed)in a preserved²⁴ tablet.

وَمَوَّالٍ غُفُورٌ رَّحِيمٌ ﴿١٤﴾

وَالْعَرْشِ الْمَجِيدِ ﴿١٥﴾

نَقَّالِ لِمَا يُرِيدُ ﴿١٦﴾

مَلَأْتَ حَدِيثَ الْجُنُودِ ﴿١٧﴾

يُرْعَوْنَ وَشُرُودِ ﴿١٨﴾

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾

فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

16. Allah is Forgiving. Therefore, if you repent and reform your conduct, then you will deserve to be forgiven by Him.

17. That is : He does not hate His slaves, but He loves them, provided they remain as His loyal slaves.

18. "*Arsh*" means throne. It is the throne of Allah, the details about which we do not know.

By referring to Him as the Lord of the Throne, the idea is to clarify that the entire universe is under His power and that He alone rules over the world and the universe, and therefore the transgressors and oppressors who subject his loyal slaves to tortures will not escape His grip.

19. Greatness, being Exalted and Majesty etc. etc. are His attributes and none is His partner in His greatness. The slaves should always keep His fear in their hearts.

20. There is no power in the world which can prevent Him from doing what He wills.

21. See Surah Nazia't, Note No. 13.

22. Thamud is the name of a nation which lived in the area known as 'Hijr' (between Medina and Tabuk). It existed before the time of Prophet Ibrahim. Allah had sent Prophet

Saleh among them, but they rejected his teachings and in consequence were subjected to severe punishment by Allah. Its destroyed ruins can be seen even today in the area of 'Hijr'. They provide a lesson for the eye that can see.

The Pharaoh and Thamud had worldly glory and power. In the intoxication of power they turned towards oppressing their subjects. When Allah caught them, they had to face a very sorry fate. By pointing out these historical events Quran tells its addresses whether they would also like to face the same fate by following the path of transgression and rebellion?

23. If they want to deny and reject, they may do so, but it would not change the reality. They are fully in the grip of Allah. They cannot escape anywhere from this grip.

24. "*Lauhe Mahfuz*" means the preserved tablet. It refers to that holy tablet which is in the celestial domain, on which Allah has inscribed His words. Whatever is written on this tablet is incontrovertible, unalterable and infallible. No man or jinn can approach it. Quran is not an imaginary or a mere ideological book, nor is it a collection of some soothsayer's words, but its source is that pure and clean spring which is called "*Lauhe Mahfuz*." Therefore, its every statement is true and destined to occur as stated in it.



86.SURAH AT-TARIQ (THE NIGHT STAR)

NAME: In the first Verse the star appearing at night has been mentioned. The Surah takes its name from this reference.

TIME OF REVELATION: It is a Meccan Surah. It was revealed after the people of Mecca had received the message of the Prophet, but they were treating it as a joke, and were trying to play tricks against the call of Islam.

CENTRAL THEME: Revival of Man for accounting for his deeds in this world.

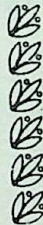
ORDER OF THE VERSES: In Verses Nos. 1 to 4 evidence of the sky and the stars is presented on the point that every man is being watched, and that a day will come when he will be called upon to render an account of what he did and thought in his life in this world.

Verses Nos. 5 to 8 present a reasoning on the revival of man after death on the ground of his creation by Allah.

In Verses Nos. 9 and 10 this fact is disclosed that on the Day of Judgement all the secrets will be scrutinized and man will be totally helpless. He will not get any help from any quarter.

In Verses Nos. 11 to 14 the evidence of the sky and the earth has been presented on the point that the information which Quran is imparting about the Day of Judgement is a definite and a decided matter.

Verses Nos. 15 to 17 mark the end of the Surah, in which the infidels are warned and the Prophet is comforted that the tricks and the plotting of the infidels will boomerang on them, and that they should be given a little time. Their fate will soon be known to all.



86.SURAH AT-TARIQ (THE NIGHT STAR)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. By¹ the sky², and by what appears at night;
2. And what do you know what appears at night!³
3. The Star of piercing brightness.⁴
4. There is no soul that has not a watcher over it.⁵
5. So let man think from what he is created,⁶
6. He is created from a gushing fluid,⁷
7. That issues from between the backbone and the ribs.⁸
8. Surely, He (Allah) is able to bring him back⁹ (to life),
9. On the Day when (all) things secret will be tested,¹⁰
10. Then (man) will have no power and no helper.¹¹
11. By the sky which sends down rain,¹²
12. And by the earth which 'splits.¹³
13. Surely, this is a decided matter.¹⁴
14. It is not a joke.¹⁵
15. Surely, they are plotting a scheme,¹⁶
16. And I am too planning a scheme.¹⁷
17. So give a respite to the infidels. Give them a little respite.¹⁸

اٰیٰتُنَا (۸۶) سُوْرَةُ الطَّارِقِ مَكِّيَّةٌ رُّوْعَهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالسَّمَاءِ وَالطَّارِقِ ۝

وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝

النَّجْمُ الثَّاقِبُ ۝

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝

يَوْمَ تُبْلَى السَّرَائِرُ ۝

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۝

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۝

وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝

إِنَّهُ لَقَوْلُ فَصْلٍ ۝

وَمَا هُوَ إِلَّا هَزْلٌ ۝

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝

وَأَكِيدُ كَيْدًا ۝

يٰۤاَيُّهَا الْكٰفِرِيْنَ اَمْلَهُمْ رُوْدًا ۝

Commentary

1. For the explanation of the oath, please see Surah *Takveer*, Note No. 14.

2. For the explanation of the sky, please see Note No. 1 on Surah *Inshiqaq*.

3. This question is for stressing the importance of the 'things appearing at night', that is: the things appearing at night are not such as you should merely pass by them or ignore them. They invite you to think, therefore think over them seriously; and that the purpose of this thinking should be to obtain an understanding about the Creator of the universe and not merely to add to your 'knowledge'.

4. An-Najmus Saqib (Star of piercing brightness) does not denote any specific star, but it refers to the stars in general. It means all the stars which are bright and shining and which every man can see with the naked eye.

The stars spread over in the sky are so many that their correct number is not known even to the science of Astronomy, inspite of the tremendous progress made by Science. According to the estimate of the modern expert Astronomers there are about one billion stars, planets, etc., in the solar system in which our planet earth is placed. (The Cambridge Encyc. of Astronomy, page 313). It gives an idea of the vastness of the sky or the firmament, which has been referred to in this Surah as an evidence.

From among the innumerable stars, the piercing bright stars have been mentioned as evidence, because they attract the attention of persons with sight towards themselves, on account of their brightness, and through the eyes hint at the real 'goal' of man.

5. This is the point about which the evidence of the sky and the bright stars has been presented. This evidence means that the brightness of the stars in the sky not only invites man to look at them but also invites him to contemplate over them, and think seriously about them. When the night falls the sky is decorated with lamps, and such shining lamps that their brightness astounds human intellect. According to the modern astronomical discoveries some stars are at such a long distance

from us that it takes quite a few light years for their light to reach the earth. Does not this observation lead a man to think that this is the masterpiece of the Creator of the universe and that He is the Lord and Ruler of the whole universe, and does it not create in man a sense that in the kingdom of this Great Ruler man cannot have the freedom to do whatever he likes and is not required to appear before Him for accounting for his acts? This observation, if it is unprejudiced and objective will surely create in man a sense of responsibility, and from this point emerges the idea and thought of accounting for one's acts before Allah and for receiving reward or punishment according to one's deserts. It is this reality about which the Prophet informs people and this is the message which Quran presents to humanity.

When the reality that man is a responsible creature cannot be denied, then its inevitable demand is that a record of the practical life of man may be prepared, so that on its basis the persons concerned be awarded the due reward or punishment on the Day of Judgement. Quran says that Allah has made full arrangements for this. Accordingly every person is being watched by the observant angels who are recording every word and act of that person and are thus preparing a full record of his practical life in this world.

6. The biggest objection of the rejectors of the belief in the Hereafter was that it is not possible to bring to life the dead persons again. This objection is answered by the Quran by saying that the disbelievers do not consider Allah as the Absolutely Powerful and Mighty Being and therefore they think that it is not possible for Him to revive men after death. But this image or idea of Allah held by them is totally wrong, because it is not based on any sound reasoning, and it is refuted by everything in the universe. In this connection, man's attention has been drawn towards his own creation, which would easily explain to him that the Being who has created man for the first time can also give him life after death.

8. The meaning of its issuing from between the backbone and the ribs is not that the semen actually issues forth from inside the backbone and the ribs, but that in this cavity of the human body which has the backbone on one side and the ribs on the other, this fluid is generated and it issues forth as if by the action of a syringe.

مِنْ بَيْنِ

'Min Baini' (from between) words used in this place are also used in the Quran at other place, Surah Nahal, Verse No. 66:—

نُفِقْنَا مِنْ بَيْنِ قُرْبٍ وَدِيمٍ
لِنَبْنِيَا لِمَا سَاءَ لِلرَّسُولِ ۝

"From their stomach, from between cowdung and blood, We feed you pure milk, which is very pleasant for the drinkers."

It is obvious that in this verse also the words

مِنْ بَيْنِ قُرْبٍ وَ دِيمٍ

'from between cowdung and blood' do not mean that pure milk is created from cowdung and blood or comes out from them, but that it means that in the body where dirty things like cowdung and blood are created there a pleasant thing like pure milk is also created, which provides a proof of the mightiness of Allah and His great Wisdom. Similarly the verse under reference purports to say that from the human structure issues forth, in a very strange way, a matter which is very insignificant, but from that matter is created the great creature, man. Is this not a proof of the Extreme Mightiness of Allah and His Great Craftsmanship? Then, where is the room for doubting that it is not possible for Him to revive man after death?

• It may be noted that the mention of issuing forth of the semen from between the backbone and the ribs does not negate the issuing forth of semen from the seminal vesicles, because the seminal vesicles are located in the abdominal bag, which is the lower part of the last rib and on the other side of which is located the vertebra or the backbone. Therefore, in the wider sense the semen issues forth from that portion whose front part are the ribs and the rear part the backbone.

And when Quran makes a statement, it is in the common and the wider sense, and not in the technical language. Therefore, it will not be proper to take whatever Quran has said at this place technically, or in the technical terms of the science of Anatomy. Quran has invited men to reflect over semen, the matter from which a human being is created. When we study the modern discoveries we are astounded to see the miracles wrought by the Might of the Creator. According to the modern research, the quantity of semen discharged at one time is 2 to 3 millilitre, and in every millilitre of semen there are 40 to 100 million spermatozoa, (Text Book of Physiology by George Bell — Edinburgh P. 643) which means that a male's discharge of semen at one time has the power of giving birth to 50 crore human beings. It is another matter if the Creator has made such an arrangement that at one time one or not more than two spermatozoa are fertilized generally. In this way the birth rate of the human beings does not exceed the limit. Does not this observation of the Miraculous Might of Allah create in man a belief in His limitless power and might, and does it not convince him that for such a Being it is not at all difficult to bring back to life all the dead persons?

9. To bring back means to bring back to life all the dead persons with their bodies. This will happen on the Day of Judgment.

10. That is: On that day no secret will remain secret. Man's internal and hidden conditions will come out in the open. His intention, wishes, motivations for action, and those aims and objects which were at the back of all his deeds and actions, will be unveiled and disclosed, as if his internal self will be completely screened, and whatever bad or foul intentions would be there, will be clearly displayed. On that day man will know what was the purpose for which he was trying his utmost to treat Truth as Falsehood, and which he had kept hidden in his heart.

11. Means that neither he himself will be able to put up a defence nor anybody else will be able to come forward to help him.

12. The falling of rain from the sky or the sky sending it down is a common way of speech.

13. That is: When the rain starts falling, the pores of the earth open up, and it splits and grows vegetables, etc., as if the earth which was lying dead, is revived as soon as the rain started falling. This observation, which man sees day and night, is presented here in support of the belief about the revival of man after death. In other words, God who revives the dead earth, why cannot he revive the dead persons? Does not this observation create a belief in our hearts that the earth which on a command from Allah ejects out vegetables can also eject out the dead persons buried in it on another command from Him?

Incidentally, an aspect of oneness of Allah is also presented in this observation. The sky's sending down rain and the earth's growing vegetables cannot materialize without there being a single administrator for achieving this miraculous co-ordination. It proves that God who rules the sky also rules the earth, otherwise such a harmony and co-ordination would not have been possible between the two. By this the foundation of the polytheistic idea of having different devtas (gods) for the sky and earth is demolished.

14. That is: The Day which is coming, about which the Quran is giving information, is a dead certainty, a decided and definite thing.

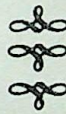
15. To treat such an important and serious matter as a joke can be the act of only those persons who do not want to be realistic.

16. These disbelievers are always busy plotting one scheme or another against the Prophet, with a view to suppressing his call and to defeat the Truth.

17. That is: I am also planning to counter the moves and schemes of the disbelievers. It means that Allah is planning to defeat all the trickery and scheming of the disbelievers in such a way that they have no idea about it.

And it is a fact that those infidels who had been plotting against the Quran and the Prophet were finally victims of their own plots, and they had to face the worst kind of defeat and infamy. This was the result of plotting against the Truth in this world; and in the next world also they will see that they will fall in the same ditch which they had dug for the righteous, and that they will be buried in that grave covered with the shroud of fire.

18. Let them fill up their cup. Do not make haste about their fate. Have patience and carry on your work. The time which these infidels are being allowed, will soon pass and very soon they will be caught.



87 AL-A'LA THE MOST HIGH.

NAME: In the first verse the attribute of Allah the Most High has been mentioned. The Surah takes its name from this reference.

TIME OF REVELATION: It is a Meccan Surah. The subject shows that it was revealed at a time when many days had not passed to the starting of revelation, and the Prophet was very anxious that he might not commit a mistake in remembering and communicating the verses revealed to him. Similarly the work of the mission and admonition was in the early stages.

CENTRAL THEME: Success in the Hereafter; and that it is dependent on accepting the Guidance of Allah, which is appearing in the form of the Quran revealed to the Prophet.

In the Surah the Prophet is the direct addressee, and every other reader is an indirect addressee. However, further on the direction of the address turns to the world-seekers.

ORDER OF THE VERSES: Verses Nos. 1 to 5, relating the purity of Allah, state His attributes, so that man may attain knowledge about Allah in the true sense of the word.

In Verses Nos. 6 to 8 an assurance is given about the safe preservation of the Divine

Revelation in the Prophet's memory, in which there is a comfort to the Prophet and satisfaction for every seeker of truth.

In Verses Nos. 9 to 15, while admonishing men it is mentioned what kind of people will be benefited from it and what kind would remain away, and what would be the consequences of the attitude of either of them.

Verses Nos. 16 to 19 mark the end of the Surah, in which it is shown that it is a basic mistake to prefer this world to the next world, and on account of this man is deprived of the divine guidance and meets bad fate. Not only in Quran, but in other earlier Divine Books also these things were discussed.

IMPORTANCE: In spite of its being a short Surah, it contains three important topics: Oneness of Allah, Prophethood and the Hereafter, and the aspect of admonition is also found. For this reason it has been considered an appropriate Surah for recitation in the congregational prayers of Fridays and the two Eeds. Accordingly it is mentioned in the *hadith* (traditions) that the Prophet used to recite the Surahs *A'laa* and *Ghashia* in the congregational prayers of Fridays and the two Eeds. (Muslim Kitabul Jumua).



87. AL-A'LA THE MOST HIGH.

الْحَمْدُ لِلَّهِ (AV) سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَكُوتِ الْمُبِينِ

(Translation of the Text)

In the Name of Allah, Most Gracious, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 1 Glorify the name of your Lord, the Most High^{1, 2}.
- 2 Who created, and gave proportion,³
- 3 Who planned,⁴ and guided,⁵
- 4 Who brought out the pasture,
- 5 And then made it dark stubble.⁶
- 6 (O Prophet!) We will teach you, then you will not forget⁷,
- 7 Except which Allah may desire⁸. He knows what is manifest and what is hidden⁹.
- 8 And we will make it easy for you (to follow) the simple Path¹⁰.
- 9 Therefore, admonish, if admonition be useful¹¹.
- 10 The admonition will be accepted by one who fears,¹²
- 11 And it will be avoided by one who will be the most unfortunate,
- 12 Who will enter the great Fire
- 13 Then in which he will neither die, nor live¹³.
- 14 Surely, he is successful who purified himself,¹⁴
- 15 And recited the name of his Lord¹⁵, and offered *salat*,¹⁶
- 16 But you prefer the life of this world,¹⁷
- 17 Whereas the Hereafter is much better and everlasting¹⁸.
- 18 This (teaching) was given in the earlier Scriptures too,
- 19 In the scriptures of Ibrahim and Moosa¹⁹.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝

الَّذِي خَلَقَ فَسَوَّى ۝

وَالَّذِي قَدَّرَ فَهَدَى ۝

وَالَّذِي أَخْرَجَ الْمَرْعَى ۝

فَجَعَلَهُ خُشْدًا فَخَوَّى ۝

سَنُقَرِّبُكَ فَلَا تَنْسَى ۝

إِلَّا مَآ شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۝

وَنُخَبِّرُكَ بِالْيُسْرِ ۝

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ۝

سَيَذَكِّرْكَ مَنِ يَخْشَى ۝

وَيَجْزِيهَا الْأَشَقَى ۝

الَّذِي يَصِلُ النَّارَ الْكُبْرَى ۝

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝

قَدْ أَفْلَحَ مَنْ تَزَى ۝

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۝

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝

فِي صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝



Commentary

1 "Lord" has been explained in the earlier Note No. 4 of Surah *Fatiha*.

Here the attribute of the "Lord" is mentioned as the Most High, which means that the God who is the Sustainer and Master of all mankind and the creatures is the Most Superior and High Being. His magnificence and grandeur are incomparable. Man knows Him by nature and human intellect recognises Him. Here it may be understood that all efforts to learn the reality of the self of this High and Exalted Being will be useless, as the poet says:

"One who came within the understanding how could that one become god?"

One who is surrounded by the intellect, how could that one be limitless."

Those who try to find out the basic reality about Allah, instead of merely trying to understand Him have been entangled in philosophical cobwebs and have gone off the track, for example, those who have declared Him to be '*Atma*' (soul), believed in His dissolution in all the existing things:

"The sage sees all beings in the Atman and the Atman in all beings".

(The Essence of Principal Upanishads - P. 5).

This is a very low image of God, which is the basis of polytheism. Quran demolishes this basis, and totally disallows speculating and inventing philosophical discussion about the self or person of God. It provides such an understanding about God which sparkles the intellect, satisfies the heart and makes man knowledgeable about God in the true sense of the word. This understanding is achieved by thinking about His attributes, and therefore, Quran discusses very often and in detail the attributes of Allah.

The attribute of the Lord of being the Most High negates the polytheistic idea that among the gods there are some big and some small, and that if one is dev (god) then the other is Mahadev. Furthermore, it explains the reality that there is only one God, and the same is the Most High and Superior. Besides Him, there is no other God and therefore, where is the question of any other being superior? And since there is no dev then where is the question of any other being a Mahadev?

2 There are three important directions hidden in this command: first Allah should be remembered only by those names which are, in their meaning and connotation, clean and pure and are appropriate according to His station. It is not necessary that they should be the words from the Arabic language. They can be from any other language, provided they do not carry with them any sense of polytheism, or also they may not express any defect or disrespect. For this reason, Allah is called '*Khuda*' and '*Parwardigar*' in the Urdu language. The Marathi language is very much influenced by polytheistic ideas, therefore, great precaution must be taken before suggesting any name for Allah in this language. For example, '*Ram*' is the name of a religious personality, which is considered an *avatar* of *Vishnu*.

(Molesworth's Marathi English Dictionary)
P. 693.

This word, i.e. Ram cannot be used for Allah, considering it an equivalent of '*Rahim*'. Similarly *Shiva* is the name of one of the three gods (*trimurti*) of the polytheistic religion. It also means "sexual organ of man" (vide Students' Sanskrit English Dictionary by Apte p-556). And '*Shiv-ling*' is also worshipped. It gives an idea what mentality the polytheists had while naming their gods.

Secondly, the direction is to relate His purity, that is He should be remembered as free from all defects and associations; and the third direction is that keeping in mind His purity His name should be recited as His name only is worthy of being recited by men.

It is mentioned in the *hadith* that on account of this verse, the Prophet directed his followers to recite "*Subhan Rabbi-al-A'la* (Holy is my Lord, the Most High) in *Sijda* (prostration) of every salat, (Abu Dawood Kitabus Salat) as if this recitation in the prostration is the obeying of the command given in this verse.

3 If man came into existence merely as an accident, then there could not be such proportion and shapeliness in his parts and body. This is a clear indication that he was created by the Most High Being, Allah.

4 That is: Man was not created without planning. Man's Creator had made a definite plan, according to which man has to work in this world for a limited period. Briefly, this plan is like this: The life in this world will only be a trial. And the stages of trial and test through which every person will have to pass, and the powers and the capabilities that every person will be given and the resources and the opportunities that he will be provided will be according to a predetermined decision, and the same is called in the technical term of the Quran "Taqqdeer," that is God's pre-designed plan.

5 Allah has not kept man unaware of this plan, but has placed the consciousness of its cardinal points in man's nature, on account of which a man's conscience admonishes him on a wicked thing and feels satisfied on a virtuous act. Man wants that his life should end happily, and does not want that his end should be bad. Looked from this point of view it will be seen that man himself feels by nature that he is in a testing place. The thing which refreshes this feeling and makes him well aware of the divine plan is the Revelation from Allah, which is being mentioned in the coming verse. It shows as if the Creator of man has provided for guiding man both in a concealed and an open way. If the voice of nature is a concealed guidance then the Divine Revelation is an open guidance. After this man himself is responsible for whatever he does, and there is no chance for a man to say that his Lord had not provided for his guidance.

6 That is: When the grass comes out of the earth and grows, it is green. But a time comes when this grass or other vegetables become dark stubble and straws. This is an example of Allah's planning that is working in this world, which guides us to the fact that there is also a Divine Plan for the whole world, and that plan is that this world will also compulsorily experience autumn so that the period of Hereafter may start. Therefore, man, on seeing this world green and flourishing, should not be under the wrong impression that it will always be ever-green and will never experience autumn.

7 In this verse the addressee is the Prophet. He is being re-assured that the responsibility of correctly preserving the Quran, which Allah is revealing to him, in his memory has been taken by Allah himself, therefore there is no fear of the

Prophet's forgetting any part of Quran. It may be mentioned that in the beginning fearing that he might forget some words or verses of Quran, the Prophet tried to hastily remember the part of the Quran when it used to be revealed. This assurance of Allah, is the proof of the truth of the Prophet and the Quran, because the whole Quran was so well memorized by the Prophet that he did not forget even its single word at any time, and he communicated the whole Quran to the Ummah. And today we have with us in lakhs and crores the copies of the Quran in its original form in such a way that its preservation till the Doomsday is most certainly assured. In other words, Quran is a permanent and everlasting miracle, which can be observed by men of all ages.

8 That is: If Allah wants that he should forget anything, then it is a different matter.

9 Refers to the fear that the Prophet had in connection with correctly remembering the revelation, and about which Allah has full knowledge; that there is no cause for anxiety, because the Quran is being revealed by such a Being Who has knowledge of all things, and He has decided that the Prophet should correctly remember the Quran revealed to him.

10 In this verse further comfort is given to the Prophet. The task of communicating Quran to the people in its correct form is most difficult, but Allah will make his task easy and will guide him to an easy path amongst the difficult terrain. This prophecy of the Quran was completely fulfilled. Although the Prophet was unlettered, yet it became easy for him not only to correctly memorize the entire Quran but also to communicate it to the people, to teach it, to admonish, to explain and clarify it, to relate its finer points, to draw conclusions from it, and to enforce its commands. And Allah provided him in a short time such companions that very ably performed the work of copying and writing Quran, so that it could be preserved for the benefit of the coming generations. Similarly, he could gather around him such companions that memorized the Quran completely and preserved it in their hearts. These were called 'Huffaz' and 'Qura'. They rendered very valuable services in spreading and propagating Quran.

11 The missionary work or the task of religious propagation and admonition is not the job of a village yokel, but it is an intellectual work of wise men, which requires them to watch the proper occasion and opportunity. To give lectures at inopportune moments proves useless, not does admonishing the blind and deaf help in any way. Therefore when the missionary feels that the people are not in a mood to listen to his admonition, he should not waste his breath by forcing them to hear him.

It does not mean that seeing corruption and evil people should decide in advance that all attempts at admonishing and communicating the message of Allah will have no effect, and therefore, it should not be undertaken at all. It is like a doctor's closing his dispensary on observing patients disregarding his directions; or like the Public Health Department on seeing the people disregarding all instructions regarding hygiene and a steady increase in the use of the harmful articles, abandoning all its duties and work. Those who have the missionary work of the Prophets before them will never take such a decision, because in the work of the Prophets regard for the proper occasion and opportunity can be discerned but no trace can be found of their abandoning their work of reform and mission on seeing the general corruption and evil. On the contrary, they had to pass through storms of oppositions constantly, and whatever work of reform they did and whatever successes they achieved was after undergoing considerable hardships.

From the context it is clear that conveying the message of Quran should be general and common so that the acceptor of the message may accept it and rejectors may leave it.

12 One who will have Allah's fear in his heart, will listen to the talk of the Prophet with attention, and will accept his admonition, which is revealed to him by Allah in the form of Quran.

13 That is: In the Hell he will neither enjoy the pleasure of living nor will he die. 'Bringing all his hardships to an end. He will be in the throes of the struggle for life and death, the imagining of which is spine-chilling, and from which he will seek Allah's shelter.

It may be noted that here the punishment of those persons is mentioned who may turn away

from the Prophet's admonition and till the last may not accept the Prophet's 'words' which were revealed to him.

14 By purifying himself is meant the purification and cleansing of the mind and heart and also clean conduct and acts. To obtain purity of the mind and heart, it is necessary for man to purify himself from the impurities of polytheism and infidelity and apostasy and believe in Allah and the Hereafter. For attaining purity in conduct and acts it is necessary that man should give up evil acts and perform righteous deeds.

15 To recite the name of the Lord does not mean that merely it should be recited as a formality, because this kind of saying the name of Allah is done by the Polytheists and disbelievers also. Reciting his name means that He should be remembered from the heart and in the real sense, and also his name should be recited correctly.

16 'Recited the name of the Lord and offered *Salat*' throws light on the fact that the real motivation for *salat* (prayer) is the act of remembering Allah. This remembrance prompts a man to worship Him. This shows the difference between the real prayer and the formal prayer. The real prayer is the outcome of remembering Allah and it is blended with it like soul, as if this Lord's remembrance makes him restless and he finds solace and relaxation in prayer only. As opposed to this the formal prayer is like the work of removing a burden, and therefore, it does not give satisfaction.

The manner in which *salat* (prayer) is mentioned here shows what place it has in Islam. This Surah was revealed in the early stages in Mecca and in this the qualities which are shown as necessary for success in the Hereafter also include offering of prayers. In the commands of Shariah, prayer also enjoys first rank.

It should be noted that the Islamic prayer (*salat*) has no relation whatsoever with *yoga*, because *salat* is exclusively a form of worship of Allah, while *yoga*, is a polytheistic type of exercise.

17 That is: You are not prepared to adopt this path of the welfare in the Hereafter, by traversing which a man can reform his internal and external self, because in your eyes this

material world and not the next world, holds the real importance. Your anxiety is for this world, and you seek comfort in this world only. You are not prepared to sacrifice any interest of this world, and you think that it is wise to achieve the "cash" benefits in this world only.

18 The Hereafter is preferable to this world because the life in the Hereafter is better, and the blessings and pleasures in the next world are much superior and better than in this world. Besides, the Hereafter is everlasting while the world is perishable.

19 This teaching of the Oneness of Allah and the Hereafter presented by Quran is not a new thing that has been put forth for the first time, but such a guidance was being sent down by Allah off and on and always and the most ancient Scriptures (Divine Books) contained almost the same teachings. It is another matter that their followers have forgotten these teachings or they have changed and modified them considerably. Therefore, these teachings are being revived with the help of the Quran.

Among the Divine Books, the most ancient Book is that of Hazrat Ibrahim (Abraham), but it is not extant. As regards Moosa's scriptures, it is *Torah*, which does not exist in its original form, but some of its parts are found in the five books of the Old Testament, which are known as *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*.

Particularly the teaching about the oneness of Allah can still be clearly seen in that, for example:

"You shall have no other gods before me, you shall not make for yourself a graven image."

— (Exodus 20: 3,4)

"And the Lord said to Moses, say to all the congregation of the people of Israel, You shall be holy; for the Lord your God holy.... Do not turn to idols or make for yourselves molten gods."

— (Leviticus 19: 1 to 4)

"You shall fear the Lord your God; you shall serve him and cleave to him, and by his name you shall swear. He is your praise; he is your God".

(Deuteronomy 10: 20, 21)

While departing from this world, Moosa gave a message to Bani Israel, an extract of one of its portion is given below:—

"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth. May my teaching drop as the rain, my speech distil as the dew, as the gentle rain upon the tender grass and as the showers upon the herb. For I will proclaim the name of the Lord. Ascribe greatness to our God! The Rock; his work is perfect; for all his ways are justice. A God of faithfulness and without iniquity. Just and right is he"

(Deuteronomy 32: 1 to 4)



88 AL-GHASHIAH (THE OVERWHELMING EVENT)

NAME: In the first verse of the Surah the word 'Ghashiah' is used for the all-embracing devastation of the Doomsday, and this reference to the Overwhelming Event has given the Surah its name.

TIME OF REVELATION: It is a Meccan Surah. From the subject-matter discussed in the Surah it seems that it was revealed when the work of propagating the message was in the earlier stages.

CENTRAL THEME: Reward and Punishment is its central theme. The images of paradise and hell are built so effectively in short sentences that the reader, if he has a receptive imagination, can see them in this world.

This Surah is a complement of the previous Surah. In that Surah the paradise and hell were described in bare points with no details, but in this Surah the images of both are presented. For this reason in the *salat* (prayers) generally Surah Al-ghashiah is also recited with Surah Al-A'ala. In the tradition it is mentioned that the Prophet used to recite in the congregational prayers of Fridays and the Iddas Surah Al-A'ala in the first *rakat* (part) and Surah Al-Ghashiah in the second *rakat* (part). (Muslim Kitabul Jumua).



ORDER OF THE VERSES: In the first verse the all-embracing devastation of the Doomsday has been mentioned so that those who are careless and negligent should be alerted.

In Verses Nos. 2 to 7 is described the condition of those who have rejected the belief about Doomsday and do not believe in being accountable to Allah for their deeds in this world.

Verses Nos. 8 to 16 describe the fate of those who believe in the Doomsday and live their lives thinking that one day they will have to account before Allah for what they do in this world.

Verses Nos. 17 to 20 invite our attention towards some signs in the universe which prove the wisdom and might of Allah. A contemplation of those signs supports the statement of the Quran that Allah has the power to cause the Doomsday to occur and to create the Paradise and the Hell, and that it is necessary that the arrangement for providing reward and punishment should be made.

In Verses Nos. 21 to 26 the Prophet has been addressed and has been told that his task is merely to remind and admonish; the responsibility of forcing the acceptance of truth on others was not that of the Prophet; therefore, the problem of those who are not prepared to listen to and accept the admonition of the Prophet should be left to Allah. Finally they have to return to Allah. At that time He will take their account.

88. SURAH AL-GHASHIAH (THE OVERWHELMING EVENT)

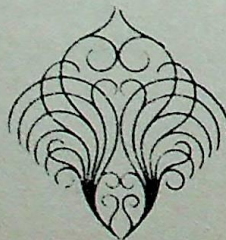
(The translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

- 1 Has the information about the overwhelming event reached you?^{1,2}
- 2 On that day (many) faces³ will be downcast,⁴
- 3 Toiling, weary⁵,
- 4 They will enter the blazing fire,⁶
- 5 They will be given to drink, of a boiling hot spring.⁷
- 6 No food will be there for them but bitter thorny shrub,⁸
- 7 Which will neither nourish nor satisfy hunger.⁹
- 8 Many faces that day will be joyful,¹⁰
- 9 Pleased with their efforts;¹¹
- 10 In a paradise of high order;¹²
- 11 Where they shall hear no vain talk.¹³
- 12 Therein will be flowing springs.¹⁴
- 13 Therein will be thrones, raised on high;¹⁵
- 14 And goblets kept well-arranged,¹⁶
- 15 And cushions set in rows,
- 16 And rich carpets spread out.¹⁷

سُورَةُ الْغَاشِيَةِ مَكِّيَّةٌ ٨٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ
 وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ
 عَامِلَةٌ تَأْسِبُهَا
 تَصْلَى نَارًا حَامِيَةً
 تُسْقَى مِنْ عَيْنٍ آتِيَةٍ
 لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ
 لَا يَسْمَنُ وَلَا يُغْنِي مِنَ الْجُوعِ
 وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ
 لِسَعْيِهَا رَاضِيَةٌ
 فِي جَنَّةٍ عَالِيَةٍ
 لَا تَسْمَعُ فِيهَا لَاغِيَةً
 فِيهَا عَيْنٌ جَارِيَةٌ
 فِيهَا سُرُرٌ مَرْفُوعَةٌ
 وَأَكْوَابٌ مَوْضُوعَةٌ
 وَنَمَارِقُ مَصْفُوفَةٌ
 وَزَادَافُ مَبْلُوطَةٌ



Commentary

1. Although the addressee is the Prophet, the purpose is to inform and warn the common people.

2. The Overwhelming Event referred to here is the Doomsday. The idea is to say that the occurrence of the Doomsday will be an overwhelming event that will affect everybody and everything. Here this information is conveyed in the form of a question in order to shock the hearers so that what would be stated further about the Doomsday may be heard with due attention.

3. Here faces denote persons. As the internal conditions of a person is reflected from his face, and as his personality is also recognised from it, the word faces is used to denote persons.

4. This is the description of those persons who have been rejecting the belief about the final reward and punishment, and had been living in this world thinking that they have neither to appear before Allah nor to account for what they had been doing in this world.

5. That is: On the Doomsday the disbelievers will have to labour very hard and toil, and they will become very weak, e.g. immediately on rising from the graves, they will have to run to their destination, to wait for years in terrible heat without food and water for appearing before Allah for reckoning, to drag heavy chains in feet and neck, etc., etc. Those persons who had made themselves free from offering prayers in this world and considered it a brother were rightly deserving of this 'rigorous imprisonment' in the next world.

6. That is: when these rejectors of faith will return from Allah's court on the Day of the Judgement, they will be directly conveyed to the Hell which will be having a blazing fire.

7. Boiling water because they disregarded the commands of Allah and did not believe in the Hereafter: they did not aspire for receiving the blessings of Allah and therefore they deserve to be treated in the next world with boiling water.

8. For eating they will not get anything nutritious or tasty. However they will get thorny

Shrub - and also bitter fruit (zaqqum), drinks and pus, etc. - which they will have to eat and drink somehow. It is obvious that these things cannot serve as food.

This punishment will be according to their deeds, because by rejecting the belief about meeting God in the Hereafter they had sowed thorns in this world and therefore they could hope to reap only what they had sowed.

9. That is: The thorn fruits, etc., which they will get to eat there will not supply any nutrition and will neither nourish their bodies nor will it satisfy their hunger.

Allah had provided various kinds of tasty foods in this world to satisfy our hunger and to nourish our bodies. But when these disbelievers were ungrateful to Allah even after getting these blissful gifts, they therefore deserved to get these thornfruits and thorny shrubs to eat.

It may be noted that in the text the word dhari'e" has been used, which is the name of a thorny and poisonous shrub.

10. Now the condition of those persons is being described who believed in the Hereafter and lived a life of responsibility in this world thinking that one day they will have to appear before Allah.

11. They will be pleased to see the best results of their efforts.- They will be happy that they made the Hereafter the aim of their life in the world and were not lured by the worldly pleasures.

12. They will be in such gardens as will be on high and will also be of high order.

13. The society in the paradise will be so decent and the meetings there will be so disciplined that none will utter an indecent word and none will have to hear any nonsensical talk. The environment of the paradise will be of a very high moral order and quite different from the environment of the modern world where it is impossible to keep oneself safe from hearing obscene talk and senseless songs. And this will be a great blessing from Allah, which will be the undisputed lot of the righteous people.

14. The mention of the flowing springs in the Paradise indicates that there will be greenery and springs all around and it will continue endlessly and that there will be no scarcity of water and high class drinks in the Paradise.

15. High and magnificent thrones are symbols of kingly life, and the people of the Paradise will enjoy such a life.

16. The goblets or cups will be kept ready and well arranged at hand so that the people will have no difficulty at all in getting the drinks of the Paradise.

17. This gives an idea of how comfortable and luxurious will be the life of the people in the Paradise, and what excellent provision for luxurious living will be available in the Paradise.

The image of the Paradise presented in the above-mentioned Verses gives a correct and clean picture of the Paradise, and this is sufficient to create a yearning for the same in our hearts. As regards its actual reality, we cannot judge the things of the next world by any measures of this world, and therefore it will be futile to attempt any debate on this subject.



- 17 Do they not look at the camels - how they are created?
- 18 And at the sky - how it is raised high?
- 19 And at the mountains - how they are fixed firm?
- 20 And at the Earth - how it is spread out?¹⁸
- 21 So (O Prophet!) you admonish them as your responsibility is to admonish.
- 22 You are not to force them to believe.¹⁹
- 23 But whosoever will turn away²⁰ and disbelieve²¹
- 24 Allah will punish him with severe punishment.²²
- 25 Verily, To Us is their return.²³
- 26 Then it will be for Us to call them to account.²⁴

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾
 وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾
 وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
 وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
 فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾
 لَسْتَ عَلَيْهِمْ بِمُضَيِّطٍ ﴿٢٢﴾
 إِلَّا مَن تَوَلَّى وَكَفَرَ ﴿٢٣﴾
 فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
 إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾
 ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾



18. The rejectors of the Doomsday and the Paradise and the Hell, described above are invited to think, and in this connection their attention is diverted to the things around them. In the Arabian desert during a journey, the first thing that comes to view is the camel. Therefore, they have been asked first to contemplate over this animal; do they not see with what characteristics, this animal has been created? Does not the creation of the camel with all those characteristics, which are necessary to successfully withstand the hardships of a desert life, prove the Might, the Overlordship and the Wisdom of Allah?

While riding a camel when travelling in the desert, people see the sky, the mountains and the earth. Therefore they have been asked to contemplate-over these things. Does not this high sky testify to the great Might of Allah? And are not these mountains which have been firmly fixed in the ground symbols of His inimitable craftsmanship? And does not this earth on which billions and billions of people have been settled prove His Overlordship and Wisdom? If all this is true - the intellect says that this is the only truth - then for such God what difficulty is there for causing the Doomsday to occur, for reviving men, for creating a world with Paradise and Hell? And does not His Overlordship demand that He should cause such a day to occur when He should take the account of His slaves - to judge whether after benefiting from His blessings and gifts, they were grateful or ungrateful to Him. And will this not go against His Wisdom that there should be no purpose in the creation of such a high creature as man and that there should be no planning and no scheme behind this creation?

19. The job of the prophet is to admonish, to invite people to the right path, to warn them of Allah's punishment and to convey Allah's Message. The task of forcing the people to believe has not been given to the prophet.

20. To turn away is to dislike the admonition offered; the recitation of the Quran is intolerable for him, and if anything is mentioned to remind him of his responsibility, he shows the least interest in it, or he avoids it altogether.

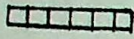
21. Disbelief or Rejection of Faith (Kufr) is not to accept the admonition of Quran and to refuse to accept its guidance and its teachings.

22. The punishment in the Hereafter to the rejectors of faith will be so severe that the severest punishment of this world cannot equal it. But those who in spite of this clear warning of the Quran take the path of disbelief, then who can save them from reaching their due fate?

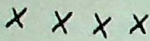
23. Return to Allah means that one day all persons will have to appear before Him, and not before any other person. Then is it wise that man should totally disregard this fact that he has one day to appear before his Creator without fail?

24. On the Day of the Judgement when all people will appear before Allah, He will take the account of everybody. That time those who did not care for the admonition of the Prophet and refused to accept the guidance of the Quran will have to face the strictest questioning.

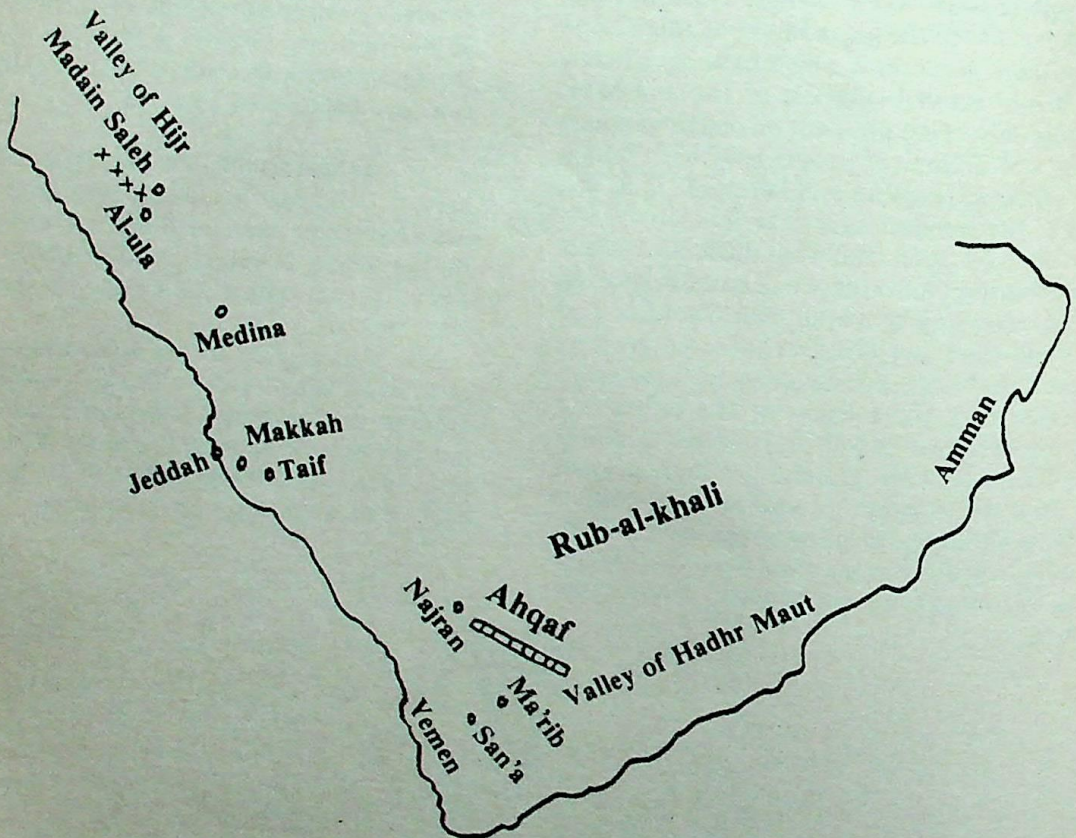




The land of Nation of Hood



The land of Nation of Thamud



89 AL-FAJR (THE DAWN)

NAME: The Surah begins with the word "Wal Fajr" (By the Dawn). This reference to Dawn gives it its name.

TIME OF REVELATION: It is Meccan. The subject matter shows that it was revealed at a time when the people of Mecca instead of positively responding to the call of the Prophet adopted the policy of opposing him and an attitude of mischief and transgression.

CENTRAL THEME: Reward and Punishment is the central theme, particularly the aspect of punishment has been emphasised, so that those people who are lost in seeking the pleasure of the world may be alerted.

ORDER OF THE VERSES: In Verses Nos. 1 to 5 the natural condition of the Night and Day has been presented as a proof of the Day of the Judgement.

In Verses Nos. 6 to 14 is mentioned the eye-opening fate of some great nations of the history in support of the point that the Ruler of this universe is keeping a constant watch over the people and the nations of this world and that one day He will surely call them to account.

Verses Nos. 15 to 20 deal with the wrong acts of men, particularly the usurpation of the rights of the weak. Such acts are severely criticised, and it has been made clear that this kind of acts flows from the rejection of belief in the Hereafter.

Verses Nos. 21 to 30 present the image of the Court of Allah and describe the fate which awaits the believers and the disbelievers.



89 AL - FAJR (THE DAWN)

(Translation of the text)

In the name of Allah Most Gracious, Most Merciful.

- 1 By the Dawn,^{1,2}
- 2 And ten nights,³
- 3 And the Even and the Odd,⁴
- 4 And the night when it passes away.⁵
- 5 Is there not an oath for a man of intellect⁶
- 6 Did you not see⁷ how your Lord dealt with the A 'ad⁸?
- 7 The people of Iram, the builders of high structures⁹⁻¹⁰
- 8 The like of which (people) were not created in any country of the world.¹¹
- 9 And with the Thamud¹² (people) who cut out rocks in the valley.^{13,14}
- 10 And with Pharaoh, Keeper of Stakes.¹⁵
- 11 Who rebelled (against Allah) in these lands,
- 12 And indulged in lot of mischief.¹⁶
- 13 Therefore your Lord poured on them the scourge of His punishment.¹⁷
- 14 Surely, your Lord is ever watchful.¹⁸
- 15 But, as for man, when his Lord tries him, giving him honour and gifts, then he says: 'My Lord has honoured me.'¹⁹
- 16 And when He tries him, restricting his subsistence for him, then he says: 'My Lord has humiliated me.'²⁰
- 17 Nay²¹! but you regard not the orphan.²²

اِنَّا نَحْنُ (۸۹) سُورَةُ الْفَجْرِ وَتَكْوِيْنُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَالْفَجْرِ
وَلَيَالٍ عَشْرٍ
وَالشَّفْعِ وَالْوَتْرِ
وَاللَّيْلِ اِذَا يَسْرِ
هَلْ فِيْ ذٰلِكَ قَسُوْلٌ لِّمَنْ حَجِرَ
اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ
اِمرَ ذَاتِ الْاِمَادِ
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ
وَتَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ
وَفِرْعَوْنَ ذِي الْاَوْتَادِ
الَّذِيْنَ طَغَوْا فِي الْبِلَادِ
فَاَكْثَرُوْا فِيْهَا الْفَسَادَ
فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ
اِنَّ رَبَّكَ لَبَاْلْمُرْصَادِ
فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰهُ رَبُّهُ فَاَكْرَمَهُ
نَعْمَةًۭ فَيَقُوْلُ رَبِّيْ اَكْرَمَنِ
وَاَمَّا اِذَا مَا ابْتَلٰهُ فَقَدَّرْ عَلَيْهِ رِزْقَهُ فَيَقُوْلُ
رَبِّيْ اَمْاَنَنِ
كَلَّا بَلْ لَا تَكْرُمُوْنَ الْيَتِيْمَ

Commentary

1 For the explanation of the oath please see Note on Surah Takveer, Note No. 14

2 *Fajr* (Dawn) means that time when the light of the day appears from the darkness of the night on the eastern horizon. Its other name is 'Subhe Sadiq.' In Urdu it is called '*pau phatha*.'

The time of the *fajr* is till the sunrise, while the word 'Subh' (morning) also refers to the time even after the sunrise.

3 The ten nights refer to the ten nights of the lunar month and in relation to *fajr* these are the nights of the middle part of the month, i.e. from the 11th night to the 20th night. This appears to be a correct interpretation, for these nights are comparatively bright nights because of the moon.

4 If the continuity of the theme is considered, then here by odd and even is meant the odd and even nights, because a mention of the nights has already occurred earlier and even in the later verse. In some months the number of nights can be even and in some odd, because some lunar months have 30 nights and some have 29 nights.

5 By the passing away of the night is meant the time when the darkness of the night ends and the light of the morning appears.

6 That is: Is there nothing in these things to provide guidance? And does not for a man of thinking the truth of the statement of the holy Quran become manifest from the signs that appear in the sky? This interrogatory sentence is for assertion and emphasis. Here man is called upon to contemplate over the system of the day and night, which he observes daily. It begins with the dawn and ends with the passing away of the night. The dawn appears after tearing the darkness of the night. When the white line of the morning appears on the horizon, it presents a wonderfully beautiful scene. Similarly during every month the middle ten nights which are comparatively bright because of the moon, exercise a special influence on the heart and mind of man. Then every lunar month ends on the 30th night or the 29th night. There is no change in this routine. And when the time of the departure of

the night comes, it silently packs its bag and baggage and passes away in such a way as if it had come only to pass away. On its departure the meeting (*mehfil*) that it had arranged with all the fanfare is also dissolved.

Do not these signs which are observed day and night point to a Wise Administrator? How could this wonderful system of Day and Night and its perfect regularity be maintained without there being behind it the hand of a Being of the Greatest Might and Wisdom? Thus this observation leads man to only one conclusion and that is: Surely there is a Wise Administrator on whose commands this whole system of the universe is running with perfect, unfailing regularity, and when this Being is Wise, then how can the world created by Him be purposeless? And how can the man created by Him be an aimless wanderer? It is essential that there should be a purpose behind the creation of this world and that there should be a planning behind the creation of man. According to His revealed statement the purpose behind the creation of the world is to prepare for the Hereafter, and as Divinely planned man is to be tried and tested in this world, and those who are successful in these tests are to be rewarded with never-ending blessings and gifts in the next world, and those who fail, to be punished by being thrown in the blazing fire of the Hell. This statement of the Quran is really an explanation of the reality which is manifesting itself in the language of signs and symbols in the system of the Day and Night and in the whole universe. And the fact of the Quranic statement being so harmonious with the reality of the universe is a clear proof of the truth of the Quran.

There is also another aspect of the of *Fair* (Dawn). The time of the dawn reminds of the occurrence of the Doomsday. As the dawn appears after tearing the veil of the night's darkness, similarly the dawn of the Doomsday will appear after tearing the veil of the darkness covering the world. As a man wakes up from sleep in the morning, similarly he will wake up on the appearance of the morn of the Doomsday and will feel as if he has woken up from a sleep in which he had just fallen. This reality is referred to in a prayer recommended in a *hadith*, which is to be recited on waking up in the morning:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

"Thanks to Allah, who has revived us after death and before Him we have to rise" — (Muslim - itabuz Zikr).

7 "Did you not see", means "Did you not consider" and carries the same sense which is conveyed by the words: "Did you not see what fate did Hitler meet?" when we are not actually the eye witnesses of the fate of Hitler, but we merely know it as an event of history. On such occasions the speaker wants to say that the historical event which had taken place is worth contemplation and worth taking a lesson from.

8 A'ad is the name of a nation, which inhabited the region between Yemen and Hazrmaut in the area of Ahqaf in Rub-Al-Khali in the desert of the South Arabia. This nation existed after the time of the Prophet Noah (Nuh) and before the Prophet Ibrahim, about three thousand years before the Christ.

9 They have been called 'Zatul Imad' because they used to build very tall and lofty buildings. This practice was not adopted by them to meet any real social needs, but merely to erect national monuments or to satisfy their desire of exhibition. In this art of theirs there was an element of waste and also a provision for strengthening the foundation of wordly desires.

10 A'ad has been linked with Iram, because they belonged to a branch of the Semitic race that descended from Iram bin Sam bin Nuh. The mention of Iram is there in the Bible:

"The sons of Shem (Sam):Aram.

The sons of Aram (Iram):.....UZ....."

(Genesis 10: 22)

11 That is: In strength and power and wordly grandeur no other nation was their equal during their time, nor was there any other nation more powerful even earlier.

A'ad is the oldest nation of the land of Arabia. It had gained prominence after the deluge of Noah, and was known for its magnificent buildings and strength and power. On account of its superiority in the material achievements it was a peerless nation.

12 After A'ad the other nation which became prominent for its material progress and wordly grandeur was Thamud. In time was also before that of Ibrahim (Abraham).

13. Valley here refers to the Valley 'Al-Qura' which is situated between Hijaz and Syria. The most important place in this valley was 'Hajr' which is now known as Madayan-e-Saleh and which is situated about 180 miles away in the north of Medina. This was the habitat of Thamud.

14 Thamud were known for carving out their houses in the rocks. They were experts in this art of carving, in which they indulged for satisfying their interest in this art. They had made tremendous progress in the art of construction and they had thought that on account of their construction they were secure in every way.

15 Keeper of stakes means a king of great military power. The Pharaoh had formed a permanent army for the security of his country, whereas in those days there was no practice of forming and maintaining permanent armies. Instead of this an army was raised temporarily whenever a war was to be fought. As the army used to camp in tents, which were fixed in the ground with the stakes, the words keeper of stakes are used to denote a King having an army.

16 These nations having found the resources of a magnificent civilization and power adopted a wrong policy. They were fearless of God and careless of the Hereafter, because they had become proud and they had adopted the policy of rebellion, which resulted in their going completely astray.

17 When these nations took the path of transgression and evil and were not prepared to reform themselves inspite of the admonitions of the Prophets, then Allah's Law of Punishment became operative and it enveloped them in such a way that all their material progress and their grandeur were razed to the ground. Neither the tall and lofty buildings could save them from dying the death of ignominy nor the houses carved out of the rocks could provide them any safety. Similarly the great army and the equipment could not save Pharaoh from drowning in the sea, and he drowned with his entire army, as in the words of the poet:

"We are sinking, Friend! we will make you too sink with us."

The details of the punishment which descended on these nations are mentioned in Surah A'raf, Surah Yunus, Surah Hood, Surah Hijr and other Surahs.

18 The historical events which have been pointed out above are evidences of the fact that this world is not an aimless, haphazard settlement, whose Creator has left it to run unchecked. On the contrary. He is watching every individual and every nation, and He holds the reins of every one in His hands. He gives a little respite to the mischievous and rebellious nations so that if they want to improve they may do so. But this respite is only for a specified time, after which the destructive punishment of Allah's wrath descends on them and they meet their unenviable fate.

This evidence of history is a clear proof of the fact that this world is not a play ground but that it is a testing ground where people, individuals and nations are tested and tried, and their Lord is dealing with them with Justice and wisdom. He is fully capable and powerful to inflict punishment on the wrong-doers. When this world is a testing ground, then it is necessary that there should be a day when men's deeds should be examined and reward and punishment be awarded. Therefore, the claim of the Quran that one day there will occur the Doomsday is an incontrovertible fact which is proved by the evidence of history also.

19 The condition of man described here is with a view to removing the misunderstanding in which the world-seekers are generally found. For them wealth and property, grandeur and position and material progress are the standard of honour, and the man who achieves material progress thinks that God is pleased with him and that is why He is providing all these resources for honouring him. This wrong thinking prompts such a person to rebel against his Lord. Allah grants these things to a man to test him whether he becomes a grateful slave of Allah and pays the dues to and safeguards the rights of others or whether he becomes ungrateful, proud and one who tramples the rights of others. The real honour and glory can come only after being successful in the test.

20 For the seekers of the material world, being in straitened circumstances is considered to be a condition of dishonour. In other words they think that those who do not have plenty of wealth are low in the eyes of Allah, although Allah places men in such conditions only to test them whether they prove patient and grateful or whether they grumble and complain against Him. Adversity creates in man the strength to resist the adverse circumstances, and strengthens his character. After passing through these stages man can achieve honour and respect, provided he does not become impatient. This divine great wisdom that is operative behind this condition of adversity is hidden from the eyes of the superficial onlookers, who become victims of a false notion. This verse tries to correct this false notion. If even after this, man remains under this false notion, then he is destined to fail in the test.

21 That is: This standard of honour and dishonour which the Materialist have formulated is not correct.

22 Here the world-seekers and particularly the wealthy people are addressed directly and they are informed that what was required of them was that they should have paid the due rights of others after gettings so much wealth in the life of trial, that they should have given assistance to the orphan children and the poor. But they have become so much proud of their wealth that instead of helping the orphans they shun them and look at them disdainfully

It thus becomes clear that Quran not only commands to give help to the orphans but also to respect them. In other words Quran wants that the poor and weak class should have a place of honour in the society. And a true Muslim society is that in which this section of the society is looked upon with respect.

- 18 Nor do you urge each other to feed the poor.²³
 19 And you devour inheritance - all with greed.²⁴
 20 And you love wealth with inordinate love!²⁵
 21 Nay!²⁶ When the earth is pounded to flatness,²⁷
 22 And your Lord will come, with His angels, rank upon rank,²⁸
 23 And the Hell that day will be brought (in front²⁹). On that day will man remember, but how will that remembrance avail him?³⁰
 24 He will say: "Would that I had done some deeds for my future life."³¹
 25 That Day His punishment will be such as none else can inflict.³²
 26 And none other can bind as He will bind.
 27 O you Satisfied Soul!³³
 28 Return to your Lord, you pleased with Him and He pleased with you.³⁴
 29 Enter you among my slaves,³⁵
 30 And enter my Paradise.³⁶

وَلَا تَحْضُونَّ عَلَى طَعَامِ الْمُسْكِينِ ﴿١٨﴾
 وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾
 وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
 كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
 وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
 وَجِئْتُ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ
 الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾
 يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾
 فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾
 وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾
 يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
 ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾
 فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
 وَأَدْخُلِي جَنَّتِي ﴿٣٠﴾



23 To feed the poor and to encourage others to do so is a part of the basic morality, and this becomes man's responsibility by nature. The *shariah* has made it more emphatic and has given detailed commands in this respect

Here Quran has severely criticised the *jahiliya* (non-Islamic) society in which the people neither care to feed the poor nor do they try to inculcate the spirit of performing righteous deeds in others. This shows that the character which Quran wants to build in a society is that which induces its individuals to help the poor and encourage others to do so. This practice does away with miserliness and wealth-loving, and nourishes the feelings of sympathy and generosity.

This character, this quality is the basic necessity for ending poverty and scarcity.

24 In pre-Islamic days women and children were deprived of the right of inheritance, and the members of the stronger sex used to take full share in the inheritance. Consequently orphan male and female children were deprived of getting any share in the inheritance of their fathers. In this verse this practice of the people of the pre-Islamic or non-Islamic days is declared as wrong and objectionable. (For further details please see Note No. 19 of Surah Nisa).

Here the question arises that the Quranic law of distribution of inheritance was revealed in Medina in the late 03 (A.H.) which is included in the Surah Nisa, when Surah Al-Fajr, which is Meccan, denounces the practice of devouring the inheritance greedily - then, against nonobservance of what inheritance-law is the denouncement aimed? The answer is: that although the laws of inheritance were revealed later, but it does not mean that the people did not know as to who were the real inheritors before the revelation of the inheritance-laws. At least this is obvious that the true inheritors of a man are his children, and when the children are orphans then the sanctity of their inheritance rights becomes more important. It is a matter which a man with common sense can easily comprehend. How then will the practice of usurpation of the inheritance of the deserving claimants by men of strength not be questionable? Then it is also a fact that the Arabs of Mecca were not totally ignorant of the Divine *Shariah*; they were the inheritors of the *Shariah* of

Prophet Ibrahim, although they had with them only a few parts of that *shariah*, e.g. rites of *Hajj*, etc. Thus it will not be correct to think that they did not even know that the real inheritors of a man were his children. However, the practice was this that the uncle used to usurp the entire inheritance, depriving the small orphan boys and girls of their deserving rights. What was the justification for this open right-usurpation? As regards Torah, there was in it a law of inheritance. It is mentioned in the Bible:

"And you shall say, to the people of Israel, If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter. And if he has no daughter then you shall give his inheritance to his brothers." (Number 27:8,9)"

25 This is a criticism of their love for wealth which had caused their moral downfall.

Where Allah has made wealth a means of satisfying man's social needs, there He has also made it a means of testing him. One aspect of this test is to find out whether man makes the Hereafter his real destination or he makes grabbing wealth as the sole purpose of his life. Another aspect of this test is to find out whether he earns this wealth through honest sources or through dishonest means, and whether he spends this wealth for righteous acts or for evil-doing. The third aspect is to judge whether he spends this wealth and offers sacrifices in the name of Allah and pays the dues of other human beings or whether he acts in a miserly way and usurps the rights of others.

26 That is: Your notion that you will not be questioned and punished is wrong.

27 The earthquake that will occur on the Doomsday and the explosions that will follow will totally destroy the earth. Not only buildings and palaces, but even mountains will be razed to dust and the earth will become a vast spotless maidan, where all the people will have to gather to account for their deeds before Allah.

28 That is: Allah Himself will establish a court on the Day of the Judgement and He Himself will carry on the questioning. There will be angels to put into action and enforce His commands.

This brings before our eyes the terrifying picture of the Court of Allah and a belief is

created in our hearts that today Allah is taking our test from behind a veil, but on the Day of the Judgement this veil will be lifted and the reality will come up before our eyes.

29 When the Court of Allah will be functioning the Hell will be in front, and its presence will be felt.

30 Seeing himself imprisoned in the Court of Allah and the Hell in front, man will come to his senses and will realize that how great is his loss in disbelieving in the Hereafter. That day he will remember that the Prophets were right in reminding him of the impending doom, and that the path which they were showing was the right one. He has committed a great blunder by not taking their advice. But coming to senses on that day would be of no avail, because the time for test and the chance for reforming has passed. The Doomsday will be the Day of declaration of the results. Coming to senses on that day and deciding to reform on that day is like the case of a student who passes his time in hilarity and merriment while in the examination hall instead of solving the question paper, and realizes his mistake on the day of declaration of the result. It is obvious that this late realization of his mistake cannot change his failure into success, though it makes him more hopeless.

31 On that day man will feel that the real life is the life of the Hereafter, and that he was wrongly considering the life of the earth as everything, Oh! Would it that I had done something in the world for the next world.

32 Do not measure the punishments in the Hereafter by the standards of the world. The punishment of Allah in the Hereafter will be so severe that no body in the world would have inflicted such a severe punishment ever and no body ever can inflict such punishment!

After being warned of this punishment, if the people do not take care and continue to remain as criminals and transgressors, then they surely deserve the punishment which awaits them. They will realize this when they will taste it.

The severity of the punishment will be according to the severity of the crime. Those who adopt a behaviour of transgression and disobedience against the Ruler of the Universe, they display the most reprehensible shamefacedness, and they therefore deserve the severest punishment.

33 By satisfied soul is meant the man who had believed in the oneness of Allah with the fullest satisfaction of his heart and conviction, who had believed in the Hereafter, who was pleased and satisfied with his Creator in conditions of both abundance and adversity, thinking none of His acts was devoid of wisdom. One who developed such a condition of a satisfied heart in this world, was surely deserving of receiving comfort, happiness and satisfaction everlastingly.

34 These words are full of love and blessings in which the glad tidings are given to the satisfied soul of the success on the Day of the Judgement, and that success which gets him the nearness of the Lord of the Universe. What better thing remains to be achieved after this? The slave is pleased with his Lord and the Lord is pleased with His slave. After reaching this place of honour and glory, what height is there which a man can imagine to reach?

35 "My slaves" denotes God's righteous slaves. The society in the Paradise will be composed of the righteous slaves of Allah.

Being included in the group of righteous people is a great blessing of Allah, and this blessings will be achieved only by those people who appreciate it, those who like to meet the righteous people and feel happy in living with them, as against those who dislike the righteous people in the world and keep away from them. Those who were attracted towards Godless people in the world will share the fate of the Godless people on the Day of the Judgement.

36. Allah has referred to paradise as 'His Paradise'. This reference shows the high exaltation of the Paradise as also its being a manifestation of Allah's pleasure.

90. AL-BALAD [THE CITY]

NAME: In the first verse the word Al-balad occurs, which gives the Surah its name.

TIME OF REVELATION: It is Meccan and from the topic discussed it appears that it was revealed in the earlier stages.

CENTRAL THEME: This Surah complements the previous one. It explains that man is a moral creature that has been placed in an examination hall, therefore the idea that man is free to do whatever he likes and that he will not be required to appear before God and answer for his deeds and misdeeds is such a basic error that would totally corrupt man's attitude. With such an attitude there is no chance of man's acquiring any sense of duty nor of any inclination for respecting the rights of others. Consequently man falls into the bottomless abyss of Hell.

ORDER OF THE VERSES: The evidence presented in Verses Nos. 1 to 4 is to show that world is not a place for pleasure-seeking and luxuries, nor is man created here to merely enjoy the pleasures and luxuries, but that man has been created with a set purpose and that is why man's birth in this world is accompanied by great stress, pain and anxiety.

In Verses Nos. 5 to 7 the irresponsible human behaviour is criticised and man's conscience is being shaken, enquiring of him whether he is under this wrong impression that there is no other super power over him that is watching all his actions?

Verses Nos. 8 to 17 show that for men the right path of moral and noble living has been thrown open as also the path of wickedness and lowliness. The path of morality is indeed difficult, but by traversing this path man achieves progress and reaches the peak of nobility.

In verses Nos. 18 to 20 it is stated that by taking the path of moral living, and with faith man reaches the destination of nobility and virtue, as against those who take the path of kufr, disbelief, and fall into the pit of Hell from which there is no possibility of their coming out.



90. AL - BALAD (THE CITY)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Nay! I swear² by this city;¹
2. And you are a dewller in this city;⁴
3. And by the begetter⁵ and that which he begot.⁶
4. Verily We have created man into toil.⁷
5. Does he think that none will over-power him?⁸
6. He says: "I have squandered vast wealth."⁹
7. Does he think that none sees him?¹⁰
8. Have we not made for him two eyes?¹¹
9. And a tongue and two lips?¹²
10. And shown him the two highways?¹³
11. But he has not attempted the steep path.¹⁴
12. And what do you think what that steep path is?¹⁵
13. Freeing a slave,¹⁶
14. Or giving food on the day of starvation,¹⁷
15. To an orphan of kin,¹⁸
16. Or to a poor, down in the dust.¹⁹
17. And he would be of those who belive²⁰ and enjoin
patience and enjoin sympathy,²¹
18. These are the fortunate people.²²
19. And those who reject Our signs are the unfortunate
people,
20. On them will be fire overspread.²³

إِنَّا نَحْنُ (٩٠) سُورَةُ الْبَلَدِ كَسَبْتُهُ رُؤُوسًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا أُقْسِمُ بِهَذَا الْبَلَدِ
وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ
وَوَالِدٍ وَمَا وَلَدٌ
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ
يَقُولُ أَهْلَكْتُ مَا لَا بَدَأْتُ
أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ
أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
وَلِسَانًا وَشَفَتَيْنِ
وَهَدَيْنَاهُ النَّجْدَيْنِ
فَلَا اقْتَحَمَ الْعَقَبَةَ
وَمَا أَدْرَاكَ مَا الْعَقَبَةُ
فَكُرْبَةُ
أَوْ اطْعَمْتُ يَوْمَ مَسْجَةِ
يَتِيمًا ذَا مَقْرَبَةٍ
أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ
ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَّابُوا وَتَوَّابُوا
أُولَئِكَ أَصْحَابُ الْيَمِينِ
وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الشِّمْلِ
عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ

Commentary

1. Your idea that the life of this world is for living luxuriously is not correct, and this idea is also not correct that in this world man is not being tested and that he will not have to account for his deeds in the Hereafter.

2. For explanation of the swearing see note [No. 14] Surah Takveer.

3. By this city is meant the city of Mecca where this Surah was revealed.

4. This is addressed to the citizen of Mecca, who were the first addressees of this Surah. The pronoun Anta [you or rather thou] has been used, because here the addressee is every individual of Mecca. In other words every citizen of Mecca has been individually invited to ponder over these matters.

5. Means mother, who gives birth to a child under great stress and pain.

The word *Waalid* has been used in masculine gender. But this word is used for father as well as for mother [See Lis anul Arab, the word *Walad*]. Another example of such a use is the word *Hamil* which is used for *Hamilah* [pregnant]. These words in the masculine gender are used to denote persons in the feminine gender when the purpose is to make a vague statement and the open mentioning of a man or a woman is considered to be undesirable for eloquence.

Taking into consideration the context, it would be proper to consider mother as the correct meaning of the word here, for in the following verse there is a mention of man being created in toil and struggle. It is obvious that the pain of begetting is suffered by the mother and not by the father.

6. Means every child that is begotten by the mother, and the begetting of the child is with great pain and toil.

7. This is the statement in support of which the said oaths were taken as evidence. The creation of man in toil and struggle is an undeniable reality. In support of this reality some more evidence is presented to make it more emphatic. The city of Mecca is in a valley surrounded by mountains and has no water or cultivable land. Being a desert, the climate is very harsh. At the time of the revelation of the Quran the life here was very hard and demanded

considerable toil and labour. Quran invites the attention of the citizens to this natural environment of the city so that they may consider why this environment was made so hard. If this world were for living a luxurious life, there was therefore no reason why this city which was considered as the mother of cities provided a life of toil and labour. You do not only see its environment but are also aware of its history as regards how Ibrahim and Ismail accomplished the historical task of building the House of Allah. In short the geographical and historical conditions of this city give evidence that this world is not a place for living luxuriously, but it is a place for putting in labour and toil and this is a test for man. Similarly the birth of man himself is an incontrovertible proof of this reality. When the child is given birth by the mother, this process is extremely painful for her. And when man comes into this world, he is surrounded by numerous difficulties. and as soon as he enters the world he cries. This is an open proof that man has not come in this world to live luxuriously, but he has come with toil and struggle to pass through the furnace of trial. So the reality of man's being create in conditioned of toil and struggle provides proof of another reality and that is the matter of reward and punishment which man will have to face definitely, because when this life is a test and trial for man then its inevitable demand is that there should be a Day of Judgement and the result regarding success or failure should be placed before him.

This is the argument which is hidden in these verses. It also points to another aspect and that is the greatness of man lies in toil and struggle. The man who founded the city of Mecca had to suffer great hardships and difficulties, and his life was very trying. He could achieve the memorable and historic task of - building the House of Kaaba after going through these difficult conditions, and after this only he could be appointed to the great honourable position of *Imam* [Leader]. This shows that the hardships and the difficulties which befall a man are not for giving him trouble but for lifting him up. If a man does not lose heart and is not disappointed, and accepting the divine guidance gives proof of doing his duty even in difficulties, then the good qualities of humanity which are in him get a chance to blossom and man reaches great heights, as described by

an urdu poet:

The *henna* brings out its colour after being grounded on stones;

A human becomes successful after floundering

Allah did not select a region for the construction of His House where there were gardens and orchards, but selected a desert land which was surrounded by mountains. Behind this selection there is this great wisdom that those who would go on pilgrimage to His house should be drawn by its internal attraction and not by its external beauty, and from this man should learn that the path that leads to God passes through hardships and difficulties and not through luxuries and pleasures.

After this obvious reality and in the presence of these clear proofs why does man grumble in adversity and becomes a victim of disappointment and low morale? The real cause is that man does not take the correct viewpoint about his own position and the world around him. He considers the world as a place of comfortable living and hopes to get pleasures from it; but when these hopes of his are belied and he has to face hardships and difficulties, he cries and becomes unable to give proof of doing his duty and proceeding with courage. In this way the whole life of man becomes wrong, and on being unsuccessful in the examination he deserves to get his due punishment.

8. Man on his birth is surrounded by difficulties and during his life has to pass through dangerous paths, not knowing when he will meet with some untoward accident and what new hardship he will have to face, then how can he indulge in vanity and think that no superior power is to question him and whatever he does none would be able to haul him up? Man's being surrounded by difficulties shows his helplessness, but it is also a proof that a superior being has control over him whose decisions are inevitably enforced.

9. This is an example of the consequence of thinking the world as a place for luxurious living resulting in an irresponsible attitude. This is an example of those rich men who spend their wealth wastefully and then take pride in their showy expenditure, although Allah had given them wealth to spend in lawful and virtuous

causes; they should have met their own lawful needs and should have paid the dues of other slaves of Allah; but they made their wealth a means of exhibition and wasteful spending. Thus they have failed in solving this important question - paper of the examination very miserably.

To waste money, whether for performing the polytheistic rites or non-Islamic customs, to enhance the grandeur of the festivities or for constructing showy memorials in the name of art and technique, to gain reputation or to display greatness and grandeur is not only an act of sin but also of damaging the rights of the poor and the weak people.

10 That is: Does the man who takes pride in wasting his money think that no power is watching over him and that he has been given wealth for living a luxurious life and providing for his own comforts and pleasures? If it is so, then it is the greatest folly. Allah is watching every act of man, and when he is watching he will also question.

11 God has given him the ability to see that he should observe the greatest and the most prominent reality of the universe, but he closed his eyes to this reality. He saw everything, but he did not see the hand of the All-Powerful being anywhere.

12 By giving a tongue and two lips Allah has given man the ability to speak. The ability to speak has been given so that man may sing the praises of his Lord, may talk of truth and justice, but man is a strange creature. No sense of gratitude is generated in his heart even after being blessed by these invaluable gifts from God. He talks glibly, but his mouth does not open to sing the praises of his Lord, and he indulges in grandiose talk but his tongue becomes dumb when required to talk of truth and justice.

13 That is: Man is shown both the paths of good and evil, virtue and wickedness, and righteousness and transgression. This is the guidance of nature that has been provided for man, and therefore, man is able to distinguish between good and evil. (Further explanation will be given in the Notes on Surah Ash Shams. God willing.)

The paths of good and evil were shown so that man on his own responsibility should take whatever path he chooses.

14 In the text the word "Aqabah" has been used, which means a valley, i.e. that difficult path which passes between the mountains and for traversing which man has to climb steep paths. Here it means the path of righteousness, which is difficult to traverse and demands much toil, but by traversing this difficult path man reaches the peak.

In performing virtuous deeds no pleasure is experienced, and these deeds have to be performed against the general inclination and are therefore unpalatable and unenjoyable. As against this the wicked and sinful deeds give pleasure in performing them and man's desires encourage him to perform them readily. This reality has been stated by the Prophet (p.b.u.h.) in these words:

مُحِبَّتِ النَّارِ بِالشَّهَوَاتِ وَمُحِبَّتِ الْجَنَّةِ
بِالْمَكَارِهِ -

"The Hell has been covered by the carnal desires, and the Paradise has been covered by unpalatable things.

— (Bukhari, Kitabur Riqaq).

Prophet Isa (Jesus) has also spoken about it, as is mentioned in the Injeel of Matthew:

"Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few."

(Matthew 7: 13, 14.)

15 This question is to emphasise the importance of the valley. It means that man should clearly understand that the path of virtue is a difficult path, without traversing which man cannot reach his goal of success. In this path one has to sacrifice one's wealth. But those who have made their wealth a means of living a luxurious life cannot be expected to take the path of virtue.

16 That is: to free a slave or to give financial assistance in getting a slave free. In this Surah, which is Meccan and was revealed in the earlier stages, so much emphasis is given on freeing slaves that it is considered the first step on the difficult path of virtue. It not only shows its importance but also brings into focus the main viewpoint of the holy Quran on the problem of

slavery. When freeing a slave is considered the greatest virtue then where is the room in Islam for making a free man slave. Accordingly in a *hadiath*, the Prophet (p.b.u.h.) has said that on the Day of Judgement Allah very strictly will question the person who had sold a free man and ate his price. — (Bukhari.)

رَجُلٌ بَاعَ حُرًّا ثُمَّ أَكَلَ ثَمَنَهُ - بخاری

(For further explanation, please see Note No. 16 Surah Nisa

17 To feed the poor is an act of virtue in every condition, but its importance and its need become greater during hunger and famine.

18 Every orphan deserves help but if he is a relative, then he becomes more deserving of our help.

19 The poor and the helpless are deserving of help in every condition, but when the poor are down in the dust, or when they have been forced on account of their helplessness and poverty to lie in the dust (or in other words in the present day to live on the footpath), then they become more deserving of our help.

In these verses a few examples are given of the virtuous acts. The idea is to clarify that this is the correct use and purpose of the wealth, and by performing these acts only man can achieve the heights of good moral character and nobility. As regards those people who waste their wealth for gaining reputation and fame can only hope to achieve deprivation.

20 Along with performing these virtuous deeds, it is also necessary that man should have belief (in Islam) and be a member of the group of faithfuls, because without belief no virtuous deed will be accepted by Allah. At other places also, Quran has explained this. And no belief is complete without believing in the holy Quran and the prophethood of Hazrat Muhammed (p.b.u.h.)

21 Here two important qualities of the faithful have been mentioned. One is that they advise one another to have patience and the other is that they counsel one another to have sympathy with others. It shows that it is not sufficient for a Momin to merely have patience and to have sympathy with others, but that it is necessary that others should be advised to

practise these two things. This is a pointer to the fact that the faithful should have close co-ordination with each other and should be sympathetic and well--wishers of one another. And it should be understood that after joining the group of the faithfuls, social and collective responsibilities devolve on them.

22 That is: they are the successful and the glorious persons as they have got through the

examination, and they have developed in themselves those qualities which were a guarantee of their success. These are the holy and fortunate souls that will be blessed with the everlasting blessing.

23 That is: After throwing them into the fire, the doors will be closed on them from above, and they will be surrounded by fire in such a way that there will be no way for them to escape.



91 ASH - SHAMS. (THE SUN)

NAME: In the first verse the oath of 'Ash-Shams' (the Sun) is taken. This reference to the sun gives the Surah its name.

TIME OF REVELATION: It is a Meccan Surah, and from the theme it appears that it was revealed at a time when the denial and the opposition of the Prophet by the infidels had commenced.

CENTRAL THEME: To inform man of the bad consequences of transgression and to clarify the fact that the purity of self and its right nourishment and development are guarantee for success. As against this, to tarnish the self by evil deeds in the cause of failure and disappointment, for evil deeds prompt men to transgress and rebel and the consequence of rebellion and transgression is destruction.

ORDER OF THE VERSES: In Verses Nos. 1 to 10 attention is drawn to the sun, the moon, the day and night and to those magnificent signs of the earth and the sky which prove the absolute power and wisdom of Allah. Besides, the evidence of man's soul (self) has been presented in support of the final Requit.

Verses Nos. 11 to 15 present historical evidence. In this connection the event concerning the Nation of Thamud has been briefly narrated, in order that from the consequence of their rebellion against God people may take a lesson, and they may abstain from opposing the holy Quran and the Prophet of Islam.



91. ASH-SHAMS (THE SUN)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. By the Sun¹ and his brightness.²
2. And the moon, when she follows him,³
3. And the day when it manifests him,⁴
4. And the night when it covers him,⁵
5. And the heaven and Him who built it,⁶
6. And the earth and Him who spread it,⁷
7. And the soul and Him who perfected it,⁸
8. And inspired it as to what is evil for it and piety for it.⁹
9. He is indeed successful who purifies it.¹⁰
10. And he is indeed a failure who corrupts it.¹¹
11. The Thamud denied (the truth) in their rebellious pride.¹²
12. When the most wicked man among them stood up.¹³
13. And the messenger of Allah¹⁴ said: "Beware of the she camel of Allah, and her drink."¹⁵
14. But they belied him, and they hamstrung¹⁶ her, so their Lord, on account of their crime, doomed them and razed them to the ground.¹⁷
15. And for Him is no fear of their consequences.¹⁸

إِنشَاء (٩١) سُورَةُ الشَّمْسِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالشَّمْسِ وَضُحَاهَا
 وَالْقَمَرِ إِذَا تَلَاهَا
 وَالنَّهَارِ إِذَا جَلَاهَا
 وَاللَّيْلِ إِذَا يَغْشَاهَا
 وَالسَّمَاءِ وَمَا بَنَاهَا
 وَالْأَرْضِ وَمَا طَرَاهَا
 وَنَفْسٍ قَمَاتُوهَا
 فَالْهَمَّاءُ جُورَهَا وَتَقْوَاهَا
 قَدْ أَفْلَحَ مَنْ زَكَّاهَا
 وَقَدْ خَابَ مَنْ دَسَّاهَا
 كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا
 إِذِ اسْتَبَعَتْ أَصْفَاهَا
 فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا
 فَكَذَّبُوهُ فَعَقَرُوهَا
 فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ
 يَذُنُّهُمْ قَسْوَاهَا
 وَلَا يَخَافُ عُقْبَاهَا



COMMENTARY

1. For the explanation of the swearing see Note No. 14 Surah Takveer,

2. When the sun rises, its light brightens the entire world. The heat of the sun increases as it rises in the sky. This condition is the proof that the reins of the sun are in the hands of his Creator, because he rises at the appointed hour and continues its progressive journey, as fixed by Him.

3. If the sun spreads his light during the day, the moon shines during the night. The sun is the king of the day and the moon is the queen of the night, as she adorns her 'gathering' during the night. In view of this reality it is mentioned that the moon follows the sun. This explanation is correct from this angle also that the moon receives its light from the sun. So the moon's being a follower of the sun is the clear proof that like the sun, the moon's rein of control is also in the hands of her Creator.

4. The entire brightness of the sun is during the day only, as it is the day that manifests him, and the sun dare not appear in the sky before his time.

Although the rising of the sun is the result of the rotation of the earth, but here the purpose is not to discuss the geographical or the astronomical aspect, but the purpose is to draw the attention to this important reality that the various stages and conditions through which the earth passes take place under a regular and well planned system. In this system of the Nature every thing, even the sun which gives light to the world, is so bound that none can deviate from the journey fixed for it, otherwise the entire system of the world will go helter skelter.

5. The part of the world in which there is night, the light of the sun does not reach that part during the night. It so appears that the night has covered the sun. This style of speech is adopted according to the actual observation. The point to be conveyed here is that in the part of the world where there is night, the sun cannot appear there at that time. In other words, he is compelled to hide his face during the night, and his helplessness in this connection is Philip Donlin, eGangotri Urdu. Digitized by eGangotri Foundation

fact that he cannot deviate, even to the extent of an hair, from following the law which his Creator has appointed him to follow. Indirectly this fact also negatives the ideology of atheism and also polytheism, for if the sun were to have been created as an accident, he would not have been subject to a fixed, firm and unfailing system; and if he were a god, he would not have been bound by the Law of the Nature as at present he is, and it would not have been possible for the night to have covered his face, and he on the basis of his own power would have appeared during the night also. But in this whole solar system the restrictions that are found very clearly and unambiguously negative the polytheistic idea of the sun being a god.

6. Swearing by the heaven means that its magnificent construction and its lofty height point to the fact that its control is also in the hands of the Creator.

By swearing "by Him who built it" is to explain that the Creator of the heaven is a Being who is absolutely Powerful, and His existence is such a reality that it is beyond any shadow of doubt.

An oath is employed to give evidence of some fact. It is also used for emphasising the aspect of a statement's being definite and certain. Accordingly here and in the two verses occurring hereafter the swearing "by Him" is used to express this meaning, i.e. for emphasis.

7. Perfecting the soul means that Allah has created the soul of man on the right nature and has ingrained in it high capabilities. He has not made man a born sinner, nor has He made him naturally corrupt and wicked that he may be compelled by his nature to adopt a rebellious attitude towards God and take on the Satanic traits. Allah has made man a right natured being, and in his soul there is no factor of corruption or wickedness, that he may not be able to follow the right path if he wants to, and may be compelled to take the path of transgression. This fact has been clearly expressed by the holy Quran at another place:

فَظَرَّ اللَّهُ النَّتَّى فَظَرَّ النَّاسَ عَلَيْهِمَا -

(سورة روم ٢٠)

"Allah's that nature on which He has created men." (Rum - 30)

It has further been explained by the Prophet in the following hadith:

ما من مولود الا يلد على الفطرة - فابواه
يهودانه وينصرانه ويمنّ كانه (مسلم كتاب القدر)

"There is no child that is not born on the nature.

Then his parents make him a Jew, a Christian or a polytheist." - (Muslim Kitabul Qadr).

8. Allah has given men the ability to recognise good and evil, to enable them to distinguish between righteousness and wickedness. A man is able to feel that a particular thing or act is good or bad. Accordingly man considers falsehood, aggression, excess and obscenity naturally bad and hates this kind of acts and manners. He considers truth, justice, human sympathy, modesty and care for chastity as good and desirable. He likes this kind of acts and manners. This recognition and consciousness is in reality the guidance of nature and this guidance has been ingrained by Allah in every soul, which has been termed here as 'Ilham' (inspiration).

This recognition is the evidence that man is a moral creature with responsibility and when his position is this then it demands that he should be made accountable for his acts before his Lord and the consequences of the deeds should be placed before him. The meaning of not admitting this evidence of the soul (self) would be that man's nature is wrong, his consciousness is false and his existence is purposeless, but nobody is prepared to say this thing, although crores of people spend their lives against the evidence of the soul and remain under this wrong impression that they are free to do whatever they like and they will never be required to face its consequences.

It should be noted that this inspiration to help man recognise wickedness and righteousness is Allah's guidance in a way. However, perfect guidance has been provided by Allah by means of the divine revelation. This divine guidance - which is now available in the form of the holy Quran - makes the natural consciousness ingrained in the human soul perfect and refines it. And from here this becomes clear that those to whom the divine guidance has not reached, are responsible for their good or bad acts on account

of their natural consciousness, and in this connection they will also have to account for their deeds before Allah.

9. In the text the word "Zakkaha" is used, which is derived from "Tazkiyah", which means to purify, and to nourish. In the above verse the inspiration for recognising good and evil has been mentioned which also explains the meaning of the purification of the soul, that is to purify the self from wickedness and to nourish it with the fear of God and righteousness. In other words to nurse or train the self in such a way that good and righteousness are encouraged and achieve prominence.

The real progress of self and the nourishment of the soul lie in developing this quality. This reality can be understood by an example: A plant can grow only when it gets a congenial environment and it is properly watered. Otherwise a powerful breeze would be sufficient to uproot it.

The topic that has been discussed in this Surah brings into prominence a more important aspect which is that man should first of all, purify himself of disbelief and transgression and should accept the divine guidance and become an obedient slave of Allah. The path of obedience is the path of the Shariah, by following which man can become righteous and virtuous.

This is simple, straight and the Quranic meaning of the purification of self. There is no vagueness or ambiguity in it. Nor does it require any philosophical discussion, nor any necessity of getting involved in useless argumentation. The best and the most effective recipe presented by the Quran for the purification of self is Allah's exalted and perfect Shariah, that needs no addition of 'tariqat' (sufism) nor of any painful exercises. It does not require any 'meditation' nor of passing through stages of 'suluk' (sufism). It suffices to follow the Shariah with faith, belief, sincerity and selflessness.

By directing man to the right method of purification of the self, Quran has relieved him of all those unnatural and awkward methods and ways which the followers of many religions have invented with a view to purifying the atma or the soul, for example yoga, tapasya, self-abnegation, ascetism, etc.

The last point in this connection is that without the help of Allah the task of purification

of self cannot be accomplished, and for this reason the Prophet has taught his followers to recite this prayer:

اللَّهُمَّ! آتْ نَفْسِي تَقْوَاهَا. وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا. أَنْتَ وَلِيِّهَا وَمَوْلَاهَا.

“O Allah! grant my self its piety and purify it as you are the Best Purifier, and its Guardian and Supporter.” (Muslim Kitabuz Zikr).

10. Instead of adopting the way of piety and purifying the self, he has taken to the path of wickedness and has corrupted the self with evil and sins. Thus the consequence of repressing the inclination for righteousness and allowing the tendency of committing wickedness to overpower him, man has allowed the bud of the self which could have blossomed into a flower to wither, the flower whose fragrance would have scented his whole being was allowed to wilt internally, as mourned by a poet:

“A pity for those buds that have wilted without blossoming.”

The explanation of the statement made after the oaths in the verses Nos. 1 to 7 is this — The reins of control of everything from the sun to the soul of man is in the hands of Allah, and the existence of all these things and the conditions that arise from their creation all signify and give evidence of the fact that their Creator is the Possessor of absolute power and Most Wise. When nobody dare say or do anything against His power and when His Wisdom has created man as a conscious being and as a distinguisher of good and evil, then the right policy for man can only be this that he should take to the path of obedience and submission to Him and should live his life with this sense that one day he has to appear before his Lord for accounting for his acts, and that he has to face the consequence of his good or bad acts. Quran wants man to concentrate on this reality so that he may shape his life accordingly and when he may return from this testing ground of the world, the goal of his success may be before his eyes.

Although this reality is being supported by everything from the earth to heaven and the self of man itself is an evidence of this reality, yet man is prepared to admit this reality with difficulty. He wants to be indifferent to the divine guidance, and therefore he adopts the policy of

disobedience and transgression, as a result of which a trait of irresponsibility is generated in him and then he is unable to distinguish between good and evil.

This is a very important and vast topic, which has been dealt with in the above verses.

11. In support of the statement made above, the historical evidence is being presented to show how sad and sorry is the consequence of transgression and rebellion.

The event concerning the nation of Thamud has been narrated in Quran in detail at different places. In this Surah it has been mentioned briefly. Denying here refers to the denial of the call of Hazrat Saleh, Prophet, who was sent by Allah for their guidance. About the habitat of the people of Thamud, please see Note 13 Surah Fajr.

12. This most wicked man or the basest of them all was a chief of the people of Thamud, and his name was Qidar. His mention is found in the verses of the poetry of the period of *Jahiliya* (pre-Islamic days).

He is called the most wicked man because he was excessive in his rebellion against Allah, and he set a very bad example of transgression by misleading his people, and consequently he himself was destroyed and his nation was also obliterated from the earth.

13. Refers to Hazrat Saleh, who was sent to that nation as Prophet to guide them.

14. The people of Thamud had demanded of Prophet Saleh that if he really was a Messenger of Allah then he should show some miracle. On this demand of theirs, Allah presented a she-camel as a miracle or as His sign. Since this she-camel was presented as a miracle, she has been called as ‘Naqatullah’ (Allah’s she-camel).

Where this miracle met their demands, there it also put them to a test. It was so ordained that Hazrat Saleh said that a particular day would be fixed for her to drink water from a particular well, and another day for them and for their animals. He warned them not to harm the she-camel, or else Allah’s wrath would destroy them. But the people prompted their wicked chief to kill the she-camel.

15. For killing the camel his hamstrings were cut, after which he used to die. This method was adopted by the nation of Thamud for killing the

she-camel of Allah. And for this purpose all the people prompted their wicked chief to go ahead with the killing. For this act, the entire nation was adjudged criminal.

16. They were destroyed in such a way that their remains were mixed with the dust, i.e. they were completely and totally destroyed.

17. Do not consider Allah like the worldly rulers, who are afraid of the consequences while inflicting punishment on some criminal groups. They are afraid whether this punishing them would result in any kind of danger to their power. Allah's power is above every thing and He is Supreme over all and everybody. Therefore when He decides to punish any nation, no fear of consequences or reprisals ever bothers Him.



92. SURAH AL-LAIL (THE NIGHT)

NAME: In the first Verse the night is sworn by which gives the Surah its name.

TIME OF REVELATION: It is Meccan and from the subject discussed it appears that it was revealed in the earlier stages.

CENTRAL THEME: It explains that there are two aspects to man's efforts and this demands that the effects and the consequences of the two aspects should be different and their destinations should also be varied.

The topic of this Surah has a deep relation with the topic of the Surah Ash-Shams. In that Surah the topic of purifying the self and the consequences of corrupting it was discussed. In this Surah are mentioned the things which purify the self and the things which corrupt it.

ORDER OF THE VERSES: By presenting a few evidences in Verses Nos. 1 to 4, the case is

made out that when the efforts and acts of men are different, then it is necessary that their results and consequences should also be different.

In Verses Nos. 5 to 11, by presenting a few characteristics of the good and bad character, it has been explained that good characteristics pave the way to righteousness and the bad characteristics lead to wickedness.

In Verses Nos. 12 to 14 it has been clarified that Allah's words show the path of guidance and He has shown this path to you. He is the Master of this world and the next, and therefore, He has warned you about what is going to happen in the Hereafter.

Verses Nos. 15 to 21 show how the people of bad character will meet with bad consequences and how pleasant will be the end of the people of good character.



92. SURAH AL-LAIL (THE NIGHT)

In the name of Allah, Most Gracious, Most Merciful.

1. By the night¹ when it enshrouds;²
2. And the Day when it becomes bright³;
3. And Him⁴ Who has created the male and the female.⁵
4. Verily, your efforts are diverse.⁶
5. So he⁷ who gave⁸ alms and feared⁹ Allah.
6. And believed in the Best thing.¹⁰
7. We will make smooth for him the path to ease¹¹.
8. And he who behaved miserly¹² and was indifferent,¹³
9. And gave the lie to the Best thing,¹⁴
10. We will make smooth for him the path to hardship,¹⁵
11. His wealth will not avail him when he will fall in the pit¹⁶.
12. Surely, to guide is Our responsibility.¹⁷
13. And verily the Hereafter and this world both are in Our power.¹⁸
14. Therefore, I have warned you of the blazing fire.
15. None shall enter it but the most unfortunate one,¹⁹
16. Who denied (the Truth) and turned away.
17. And he who is the most Godfearing will be kept far from it,²⁰
18. Who gives his wealth for the sake of self-purification,²¹
19. And for him there is no favour which he does to anyone for which a reward is expected in return,²²
20. But only seeking the pleasure of his Lord, the Most High,²³
21. And indeed he will become well-pleased.²⁴

آيَاتُهَا (۹۲) سُوْرَةُ اللَّيْلِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَاللَّيْلِ اِذَا يَغْشٰى ۝
وَالنَّهَارِ اِذَا تَجَلّٰى ۝
وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰى ۝
اِنْ سَعَيْكُمْ لَشٰى ۝
فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ۝
وَصَدَّقَ بِالْحُسْنٰى ۝
فَسَيُسِّرُّهُ لِيُسْرٰى ۝
وَاَمَّا مَنْ بَخِلَ وَاسْتَغْنٰى ۝
وَكَذَّبَ بِالْحُسْنٰى ۝
فَسَيُسِّرُّهُ لِّلْعُسْرٰى ۝
وَمَا يَغْنِيْ عَنْهُ مَالُهٗ اِذَا تَرَدّٰى ۝
اِنْ عَلَيْنَا لَلْهُدٰى نَصْرٌ ۝
وَاِنْ لَنَا لَلْآخِرَةِ وَالْاُولٰى ۝
فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ۝
لَا يَصْلٰهُمُ اِلَّا الْاَشْقٰى ۝
الَّذِى كَذَّبَ وَتَوَلّٰى ۝
وَسَيَجْزِيْهَا الْاَلْقٰى ۝
الَّذِى يُؤْتِى مَالَهٗ يَتَزَكّٰى ۝
وَمَا لَاحِبٍ عَنْدهٗ مِنْ نِّعْمَةٍ تُجْزٰى ۝
اِلَّا اَبْتِغَاءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝



Commentary

1. For the explanation of the swearing, note No. 14, Surah Takveer, may please be seen,

2. Points to the fact that the characteristic of the night is darkness. When the night falls, it enshrouds everything with darkness.

The characteristic of the day, as opposed to night, is light. When the day dawns, everything shines.

4. Here the swearing is of the Creator, and the oath of the Creator is taken to emphasise the point and to make it forceful.

5. Male and female are created among the animals as well as among the humans. The difference of sexes has its own peculiarity. The characteristic of the man is not possessed by the woman, nor is the characteristic of the woman possessed by the man.

6. To emphasise this reality the said oaths have been taken. It means that this universe is created in such a way that all things are diverse and are different from each other. They possess diverse characteristics, for example the day and the night are different from one another. If the characteristic of one is to enshroud everything with darkness then the characteristic of the other is to throw light on everything. Man and woman are also diverse from the point of view of sex. If to be active is one's characteristic then to be passive is the characteristic of the other. If the one sex has the characteristic of becoming father, then the other has the characteristic of becoming mother. Same is the case with the efforts of humans. If some adopt the practice of good and righteousness while others practise wickedness and evil. If some one lives as a loyal slave of God then some other one becomes a transgressor. If some one believes in the True God then the some other one has made a thousand false gods. One strives in the cause of virtue and the other one in cause of evil. One rises as an aggressor and a tyrant, the other as a reformer and an establisher of justice. One lives luxuriously in the world and the other sincerely performs his duty. In the field of activities this difference in itself has varied characteristics and diverse effects, and such a condition demands that their results should also

be different and diverse. When this world is a testing ground and an examination hall, then the necessity of having a House of Requital becomes more prominent. So this claim of the holy Quran that the next world is the abode of Requital where the consequences of righteousness and wickedness will be different, and man will receive reward or punishment according to his efforts and acts, which is exactly in accordance with this reality which stands out so prominently when we contemplate over the manifestations of the Universe.

Those who do not accept this great reality merely show their unreasonableness, because according to them everything possesses a characteristic, but the thing which does not possess any characteristic is the moral and immortal behaviour. They think that everything has an effect, but the thing which does not have any effect, is virtue or evil. They admit that every act produces some result, but the acts of obedience or disobedience to God have no result at all, that both the kinds of acts are the same and no result, good or bad, will come out of it. According to them, man may believe or disbelieve in Allah, may accept, or reject His guidance, there is no difference from the viewpoint of consequences. What thing can be more unreasonable than this kind of belief and attitude?

7. Here the difference between the good and the bad acts is explained. In this connection first some of those good qualities are being enumerated which build and adorn a man's character. Thereafter those bad habits have been mentioned which corrupt a man and ultimately make him a bad character.

8. Means spending for good causes.

9. That is: he should spend his life fearing Allah. The acts which displease Allah should be avoided by him.

10. The best thing (Al-Husna) means that thing towards which Quran is inviting men, i.e. believing in the oneness of Allah and in the life of the Hereafter.

11. That is: it will be easier for him to traverse on the path of righteousness, and by taking that

path he will reach that destination where there is nothing but ease, comfort and in short Bliss. Though the path of righteousness is very difficult, it becomes easier for those who believe in God and the Hereafter, life of righteousness, and spend their wealth in the cause of Allah to seek His pleasure. In other words, such an opportunity is granted by Allah to those who courageously determine to follow the path of Truth and fulfill its basic conditions.

12. '*Bukhl*' or miserliness means not to spend wealth for the good and righteous acts, and according to this that man is also a miser who spends lots of money for his own comforts and luxuries but spending for God and for paying the dues of his fellow-men is unpalatable to him.

When the occasion when this thing is being stated is taken into consideration it automatically becomes clear that miserliness and love for wealth are those moral defects which corrupt the self and for attaining self-purification it is necessary that man should spend his wealth in the cause of Allah.

13. To be indifferent means that man should be totally regardless of and unconnected with God and His guidance, and he may be absolutely careless about the acts which please God and which invite His wrath.

The word '*Istighna*' (indifference) has been used in opposition to the word '*Taqwa*' (fear of God and righteousness), and therefore, if *taqwa* or God-fearing is the name of spending life in a responsible way and righteously then *Istighna* or indifference is to be careless of God and to live an irresponsible life.

14. "The best thing" has been explained in the above Note No. 10.

15. That is: It will be easier for him to traverse on the path of evil, which will lead him to the destination, where there is nothing but misery and hardships. The path of evil is smooth in this way that the man who takes this path follows his own desires and in this he achieves material benefits and worldly pleasures too. The man who, in the greed of these worldly benefits, choose for himself the path of evil, to him Allah shows some leniency in this regard and provides for him opportunities which make the commitment of evil easier and smoother for him. But eventually this ease and smoothness take him to the destination of misery and hardships.

16. To fall in the pit means to fall in the pit of destruction or to be destroyed. It means that the wealth which man hoards and does not spend for good acts will not be of any use to him, but will be a cause of his destruction. If he would have spent this wealth in the cause of God for the good acts then this would have served him as a reserve capital in the Hereafter.

17. So far as the task of showing right path to man is concerned, Allah has surely taken this responsibility, and this responsibility He has fulfilled by sending down His prophets and the holy Book. As regards taking the right path, this is the entire responsibility of man himself. If he takes the right path, he will be successful, and if he does not, he will be a dismal failure.

18. We are the master of both, this and the next world. The profit and loss in both these worlds is within our power and control. So the man who does not follow the right path in his greed for the worldly benefits should understand that in the world he would get only those benefits and profits which Allah wants him to get in spite of his transgression. Beyond this he will not be able to achieve anything. As regards the position in the next world, then for them there is nothing but failure and deprivation.

19. It does not mean that the unfortunate persons of the lesser degree will not go to Hell, but it means that at the time of revelation of this Surah the people of two different characters only were in view — one those who were rejecting the Prophet and were turning away from the guidance which he had brought, and the other those who were confirming the truth of the Prophet and were, after accepting his guidance, spending their wealth in the cause of Allah — and out of these two kinds of people the one who rejected the Prophet will be thrown into the blazing fire of Hell, and not the other kind of people who were confirming his Truth. The rejectors have been called the most unfortunate (*Ashqa*) because when the Prophet directly conveyed to them the message of Allah, thus establishing the communication of Allah's message to them beyond any doubt, their rejection in such circumstances makes them the most unfortunate people.

To fix the meaning of the Quranic verses it is necessary to take into consideration the occasion, the time and the circumstances in which the verses were revealed. Besides, it would

also not be proper to give such a meaning to the verse as would not be harmonious with the other statements of Quran.

20. Here also the idea is not to say that only very pious and righteous people would be saved from the fire of Hell, and the common righteous people will not be saved, but it means that from the two distinct kinds of people which had become prominent—and these had become prominent at the time of the revelation of the Surah and during the presence of the Prophet—only the second kind of people who had given proof of their being very righteous and God-fearing will be saved from the blazing fire of Hell. As regards the most unfortunate persons, they will inevitably be thrown into the Hell, as stated in the above lines. It may be noted that those who in the beginning itself had responded to the call of the Prophet and fearing Allah were purifying their selves, had given the proof of their great courage, and therefore, their ranking is very high and on account of their being on a very high level of *taqwa* (righteousness) they are all most righteous and most virtuous, and therefore most fortunate.

21. It shows that spending wealth in the cause of Allah is a great means of self-purification, for

it cuts at the roots of love for the wealth and the love for the world, and the feeling of love for God and the Hereafter is generated.

22. That is: Whatever he gives to others, he does not give with a view to getting some return for it. According to him, to help somebody is not to put him under his obligation that would result in some kind of compensation for him, but he helps with sincerity and selflessly.

23. Only that expenditure is acceptable to Allah which is incurred with a view to seeking His pleasure, and from such an expenditure on self-purification is possible. As against this, an expenditure that is incurred with a view to putting some one under one's obligation or to achieve fame, then such an expenditure does not help one get Allah's pleasure nor the desired self-purification.

24. That is: The man who has such character, will be blessed by his Lord in such way that he will be happy and content. This verse has only two words, but in it is hidden a world of glad tidings for the bearers of these qualities who will be so blessed by Allah.



93. SURAH AD-DUHA (THE BRIGHT DAY).

NAME: In the beginning the oath of 'Duha' (The Bright Day) is taken, from which the Surah has taken its name.

TIME OF REVELATION: It was revealed in Mecca, a little time after the advent of the Prophethood of Muhammed (p.b.u.h.), when he was confronted with extreme difficulties, and when he was grieved by the taunts and reproaches of rejectors of prophethood.

CENTRAL THEME: The address is direct to the Prophet Muhammed (p.b.u.h.). After giving him the glad tidings of a magnificent future and of great blessings, the Prophet is being fully reassured and comforted. This is the special aspect of the Surah, but there is also a general aspect which is clear from the trend of the discussions, and that is in the battle field of life the trials and tribulations which a man has to face or the difficult times through which a man passes in the cause of Truth are not to be considered as manifestations of Allah's displeasure. These difficulties are to test a man and are means of his passing through the stages of real progress. This is really the central theme of this Surah.

ORDER OF THE VERSES: By presenting the evidence of the day and night in verses Nos. 1 and 2, this reality is pointed that Allah has created this world only in this way that there is light in it as well as darkness. Similarly there are difficulties as also comforts. Both these conditions are necessary for tests and trials.

In view of the reality mentioned in the above verses, in Verse No. 3 it is explained that it would not be correct to take the meaning of the difficulties being faced by the Prophet that Allah has become indifferent to him or is displeased with him.

Verses Nos. 4 and 5 give glad tidings to the Prophet of great successes.

In Verses Nos. 6 to 8 are mentioned those difficulties which the Prophet had to face before he was blessed with Prophethood, and there is also a mention of those favours on account of which new vistas were open for him.

In Verses Nos. 9 to 11 are shown what are the demands of these favours, that is in view of these favours your attitude towards the weak and the helpless should be sympathetic and that you should acknowledge and proclaim Allah's bounty.



93. SURAH AD-DUHA (THE BRIGHT DAY)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. By the bright day;¹
2. And by the night when it is overcome.²
3. (O Prophet!) Your Lord has not forsaken you, nor is He displeased.³
4. And verily the Hereafter is better for you than this world.⁴
5. And soon your Lord will give you that with which you will be pleased.⁵
6. Did he not find you an orphan and gave you shelter?⁶
7. And He found you unacquainted with the path⁷ and gave you guidance.⁸
8. And He found you in need, and made you rich.⁹
9. Therefore, do not treat the orphan with harshness.¹⁰
10. And do not refuse the beggar rudely.¹¹
11. And proclaim the bounty of your Lord.¹²

آيَاتُهَا (۹۳) سُورَةُ الضُّحَىٰ تَبَارَكَ الَّذِي رَزَقَنَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالضُّحَىٰ ۝

وَاللَّيْلِ إِذَا سَجَىٰ ۝

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝

وَلَا آخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝



Commentary

1. For the explanation of the swearing, see Surah Takveer, Note No. 14.

2. From the things which are sworn by here the purpose is to bring home to the people this basic reality that Allah has created this world in such a way that any one condition is not constant here; here there is brightness of the day as also the darkness of the night:

ومهما استطال الليل فالصبح واصل

"And the night however long it may be, the morning always appears,"

Therefore, it is not proper for any person to lose hope about the appearance of light merely by seeing the darkness of the night, similarly it is not proper for any person who is confronted with difficulties and hardships to think that these clouds of adversity will not disperse in future. Nor is it correct to conclude from the worldly trials and tribulations that they are the results of Allah's displeasure. As for the test, the night and the day both are required, in the same way hardships and states of comfort are necessary for trial too. Besides, hardships train a person and are the means of developing a man's latent capabilities.

3. When the Prophet began preaching his Message of Truth great hardships and difficulties confronted him. On his claim that he receives Allah's revelation from the heaven, a storm of opposition broke loose against him. The rejectors of Truth began making fun of him and taunted and reproached him. Seeing a Prophet surrounded by such unfriendly conditions, some sort of misgiving raised its head that if this prophet is really the favourite of his God then why such hardships for him? And when there was some temporary delay in getting the revelation the opponent then used to taunt him that Allah had forsaken him, and was displeased with him. Removing these misgivings of the opponents, the Prophet is being comforted and is being reassured that the circumstances in which he is finding himself are according to the demands of the duties of the Prophethood and the great wisdom of Allah which conducts the affairs of the world requires that man should be put to test, and which does not even exempt the prophets. This demands that man may experience hardships and comfort, the opposing conditions. When a prophet passes through the harrowing

experience in the cause of Truth, it offers great advantages, e.g. the finer points of the moral character of the Prophet come out prominently before the people, and the height of his excellence of character touches the sky; in the hearts in which the flame of humanity is kept alive a feeling of love and respect for the prophet is generated, such people become ready to lay down their lives for him; seeing the determination and the courage of the prophet, his followers also develop in themselves the qualities of steadfastness and valour. As regards the delay in sending down revelation, this is not on account of Allah's being displeased with the Prophet, but because the entire matter of revelation is dependent on Allah's will and wisdom. Whatever and whenever His wisdom will He sends down his revelation.

4. These glad tidings were sent down to the Prophet at a time when he was passing through considerable hardships and great difficulties confronted him at every stage. In these circumstances the glad tidings about the final glory was not only a piece of comforting news for him but also a means of encouragement.

It shows that keeping in view the success in the Hereafter provides an impetus and courage to man, and his hardships in the path of Truth are relieved.

It may be noted that in the text the words used are "Al-Akhira" and "Al-Oola" which are the technical terms used by Quran for the Hereafter and this world, respectively. In Quran wherever these words have occurred independently, they have been used to convey this meaning only, e.g. in the previous Surah Al-Lail, in Verse No. 13 it is stated: "Verily the Hereafter and this world, both are ours" Here also the words "Al-Akhira" and "Al-Oola" have been used in the same sense.

5. It points to those everlasting bounties of the Hereafter with which the Prophet will be blessed. An idea of the respect and the dignity that will be his, and the bounties and the blessings of Allah which will be showered on him can be had from the verses and *ahadith* (Sunnah) in which the favours of his lord which are to be bestowed on him are mentioned. Otherwise we cannot even imagine the vastness and the grandeur of Allah's favours, which He has promised for His Messenger.

6. The Prophet was born an orphan. He was still unborn when his father Abdullah died. When he was six years old, his mother, Amina, bade farewell to this world. His grandfather, Abdul Muttalib looked after him. His grandfather died when he was barely eight years old. Thereafter his uncle, Abu Talib, took care of him, and treated him very generously. His patronage was available to him even after the advent of the prophethood. (Seeratun Nabi by Ibn Hisham, Vol. I, pages 171, 179, 180 193).

Such an excellent arrangement for his upbringing and that too in such a society where orphans were treated very harshly was on account of Allah's favours only.

Here one aspect is worth considering. An orphan has to undergo great hardships, but being deprived of the protection of a father, a sense of self-confidence is generated in the mind of the orphan, and more than that man feels to have confidence in Allah. It is really worthy of note that how Allah had helped to train a person by making him orphan.

7. In the text the word "Dhallan" has been used, which is derived from "Dhalalat". This word is used in the opposite meaning of "Hidayat" (guidance) and also has different meanings. Some of its meanings are unacquainted and unaware. Accordingly in the best and the most reliable Arabic dictionary Lisanul Arab it is stated: "If you are unaware of the situation of the mosque and the house, then you will say I am in 'dhalalat' of the mosque and the house." (See Lisanul Arab - word Dhalala). Here this word is used in this meaning only.

Before the bestowal of Prophethood on him, the Prophet was following the rightful nature - all the prophets followed the rightful nature before prophethood - and the rightful nature of man recognises its Lord and considers Him only as worthy of worship. It also distinguishes between good and evil, and both these qualities were found in the Prophet. Accordingly before the prophethood the Prophet's being busy in worshipping Allah in the Cave of Hira is a proof that he believed in the Oneness of Allah. Similarly his leading a purified life and being called 'Ameen' (trustworthy) and gaining great honour and respectability in the community is a clear proof of his moral superiority. Besides, he was also following the remnants of the religion of

Ibrahim like respecting the House of Allah, Hajj, etc. These facts are borne out by history. (Seeratun Nabi by Ibn Hisham, Vol. I, page 197 and 221). In other words in the light of nature and the religion of Ibrahim to whatever extent it was available, he followed them, but at that time the path of guidance was not fully revealed to him. Therefore, he did not know the reality about faith nor the details of the Shariah. Accordingly the holy Quran has explained it: "You did not know what is the book and what is faith." (Surah Ash-Shura-52). This state has been described here as 'dhal' (who is unaware of the path). In other words this was the state of searching for the Truth and finding out the path, and this cannot be termed as 'dhalalat' meaning waywardness or being astray, and particularly when it was known about him that he never denied the existence of God, nor did he ever adopt idolatry. He avoided evil things and wicked acts. He never invited any one to follow any false beliefs. In the Book of Traditions, Bukhari, an incident of pre-prophethood days is mentioned: once he was offered a meal which included flesh of an animal which was slaughtered in the name of an idol; he refused to eat it, and seeing this Zaid bin Amar bin Nufail also refused to eat. (Bukhari-Kitabul Manaqib Bab Hadith Zaid bin Amar bin Nufail). So far as the remnants of the religion of Ibrahim are concerned, Allama Ibn Hajar writes in his explanation of Bukhari:

"With the people of *Jahiliyah* only a few parts (practices) of the religion of Ibrahim had remained extant."

— (Fathul Bari Vol. VII Page 113).

8. Guidance means revelation from Allah, which showed the right path to the Prophet very clearly and fully.

9. The Prophet passed his childhood as an orphan. When he came of age, he was a poor man, till the richest woman of the tribe of Quraish offered to have partnership with him in her trade. He made a considerable profit when he went on business to Syria. His trade partner, Hazrat Khadija, was immensely impressed by his honesty, decency and moral character, and offered herself in marriage to him. After this Nikah, his financial condition improved considerably.

(Seeratun Nabi by Ibn Hisham Vol. I, P. 202 to 206).

These were the outward causes for the improvement in his financial condition, but in reality this was due to the favour which Allah bestowed on him.

10. In the foregoing verses Allah had mentioned the favours bestowed by him. Now are being mentioned briefly the demands of those favours.

In this connection the Prophet is being instructed that as Allah gave him shelter when he was an orphan, so he should also become a guardian of the rights of the orphans, and should not treat any orphan harshly.

Although this instruction is directly addressed to the Prophet, but through him it is meant for every reader of Quran, and there is this condemnation of the attitude of the wealth-loving people which they adopt in dealing with the orphans and the weak persons, that is they consider them mean and do not treat them respectfully, they repress them and usurp their rights.

11. This is the demand of that favour which was mentioned in Verse No. 8, that is "found in need, and made rich." The due repayment of this favour is that the people in need should be treated kindly, and if a beggar or a person who asks for something, cannot be helped then he should be requested in a nice way to excuse, and the method of those persons should never be followed, who in their pride of being rich, look down upon the poor and refuse the beggars rudely.

This instruction was followed by the Prophet so strictly and scrupulously that he not only did not behave rudely with any beggar but he did not also say no to any one who asked for anything from him. Hazrat Jabir says:

مَا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ فَقَالَ لَا - (بخاری کتاب الادب)

"It never happened that something was asked of the Prophet and he said 'no' to that." - (Bukhari Kitabul Adab). This direction is also found in one of the *ahadith* of the Prophet:

اتَّقُوا النَّارَ وَلَوْ بِشِقْ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ
فَبِكَلِمَةٍ طَيِّبَةٍ - (مسلم کتاب الزکوة)

"Save yourselves from Hell if you can do so by giving in charity even a piece of date, and if this is not available, then say a kind word." - (Muslim Kitabuz-Zakat). That is: instead of refusing rudely, say a kind word to him and ask to be excused.

12. Bounties mean general bounties and special bounty i.e. Guidance.

In the foregoing Verse No. 7 a mention of being blessed with guidance has been made. Here the manner of due re-payment of that bounty is being stated. According to order of the verses, the place of this verse was one verse ahead, but to emphasise the point it has been stated in the last, so that its importance may be clearly understood and due attention may be paid to it. Of the favours which Allah bestowed on his Prophet the greatest is His Guidance. He received this guidance in the form of Quran, and he was honoured by being appointed as a Prophet. Here the emphasis is to proclaim this bounty and this favour. It means that the favour of Allah that He made him a Prophet and revealed to him the great book Quran which is full of wisdom should be effectively conveyed to the people; the message should be before the people; they should be invited to follow that path which Allah had shown him through this holy book. This direction is given to the Prophet, but through him it is meant for all the followers of Islam. The great blessing which they have received in the form of the holy Quran through the Prophet is not for concealment or for keeping it to themselves but for proclamation and conveying it to others so that its benefits are derived by all.



94 ALAM NASHRAH (EXPANSION)

NAME: The Surah begins with the words "Alam Nashrah" and it takes its name from these words.

TIME OF REVELATION: It is Meccan. From the theme it appears that it was revealed at a time when the Prophet had developed in himself a strong determination to bravely shoulder the heavy responsibilities of the onerous mission of prophethood, as a result of which it had become easier for him to pass through the storms of opposition. His prophethood had become a common topic for discussion, and a number of people who had responded to his call had gathered round him.

CENTRAL THEME: This Surah is a supplementary to the previous Surah Ad-Duha. In the previous Surah Allah had referred to his favours which He had bestowed on the Prophet in order to comfort him and to remove his mental anguish. In this Surah Allah mentions about his great favour of expanding or opening up the breast of the prophet and re-assuring him that after every difficulty there is relief. And this

is the central point of this Surah, i.e. after every difficulty the path for relief opens as if comforts and difficulties are attached together. Therefore, a missionary should not get disheartened by seeing the difficulties that lie in the path of Truth.

ORDER OF THE VERSES: In Verse Nos. 1 to 3 is mentioned that favour of Allah which He has bestowed on the Prophet by expanding his breast and by removing the burden which was breaking his back.

In Verse No. 4 the glad tidings is given to the Prophet that his reputation has been raised high.

Verses Nos. 5 and 6 re-assure that every difficulty in the path of Truth is a forerunner of relief and comfort.

In Verses Nos. 7 and 8 very important instructions are given that when you are free from your daily chores, you should busy yourself in praying and turn your attention to Him only as He is the Aim of all aims.



94. ALAM NASHRAH (EXPANSION)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. (O Prophet!) Have we not expanded your breast?¹
2. And not removed from you the burden,
3. Which was breaking your back?²
4. And not raised your recital (reputation) high?³
5. So verily with every hardship there is ease;
6. Verily, with every hardship there is ease.⁴
7. So when you are free, busy yourself in praying,⁵
8. And then turn your attention to your Lord.⁶

إِنَّمَا (٩٤) سُورَةُ الْاِنْشَاحِ وَكَبِيرٌ زَكُوْمًا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ
 وَوَضَعْنَا عَنْكَ وِزْرَكَ ۙ
 الَّذِیْ اَنْقَضَ ظَهْرَكَ ۙ
 وَرَفَعْنَا لَكَ ذِكْرَكَ ۙ
 فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ
 اِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ
 فَاِذَا فَرَغْتَ فَانصَبْ ۙ
 وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝



Commentary

1. By expanding of the breast is meant that condition of contentment of heart and determination which is created as a result of absolute faith and insight. Such a condition is the source of great energy and power, after achieving which toleration of adversities in the path of truth, facing the oppositions, and resisting the onslaught of the opposing forces become easy. In Surah An'am it is stated: "Any person whom Allah desires to give guidance - Allah expands his breast for Islam". - (Al-An'am — 125). So the expansion of the breast is by the grace of Allah.

Here the mention of the expanding of the breast of the Prophet is made which means that Allah has removed all his mental anguish and anxieties and that He has bestowed on the Prophet that iron determination, that great courage and that light of guidance which were necessary for shouldering the great burden of prophethood.

2. The direction for expressing and proclaiming the great blessing of prophethood, given to the Prophet in the last verse of Surah Ad-Duha, was a very heavy and back-breaking responsibility because in an environment where people were leading the life of *jahiliya*, where idolatry and polytheism had become second nature, the presentation of the message of oneness of Allah and the Hereafter - and particularly to say that he has been sent as a Messenger by Allah - was not an easy task. It was the hardest and the most trying job. Accordingly as soon as the Prophet started to preach his message, a storm of opposition broke out from every direction. The people not only rejected his call, but also made him a butt of their jokes. This responsibility of communicating the message, carrying on the mission and expression of Truth was so heavy and for fulfilling which the Prophet was so much grief-stricken that he was never free from this absorbing thought. But in the later stages this condition did not prevail, because this expanding of the breast gave him great support. His courage and determination made the difficult task easy. Besides, the availability of sincere followers in the later stage gave him much comfort and great solace. This condition of satisfaction which appeared at a later stage has been termed as removing the

back-breaking burden. And the reality is known to Allah only.

3. This is the greatest honour that has been conferred on the Prophet in this world. The expression Raising the recital or reputation high does not carry the full meaning. It has a very deep connotation and has a world of glad tidings concealed in it. Some of its aspects are: he will be spoken of at high levels; his prophethood will be a subject of common topic; his name will be mentioned with great respect and honour; without bearing a witness to his prophethood no person will be able to embrace Islam; his name will be included in Azan; no prayer will be complete without respectfully reciting his name; he will be called the saviour of the world of humanity; some will call him a guardian of the orphans and some a protector of the slaves; in some places he will be remembered as a teacher of morality and a purifier of souls, and in some other places as a revolutionary historic figure; some will call him the leader of the world and some will call him a blessing for all the nations; nations will remember him as the greatest leader and the ulema and the learned men will remember him as the embodiment of light; his life (*Seerat*) will be imprinted on the hearts of the people by the narration of his clean and pure biography meetings and conferences will resound; to sing praises in his honour will be considered a privilege; and people will learn by heart panegyric verses written in his honour; the people of faith will have deep attachment to him and they will be sending gifts of *Darud* and *Salam* to him day and night. May peace of Allah be upon him.

At the time of the revelation of this verse, only a slight aspect of the raising high of the reputation could be seen, but later on when the truth shone like the world-illuminating sun, then none dare deny this reality, except the one who had shut his eyes.

As the occasion demanded, the idea was to re-assure the Prophet that however vehement his opponents might be in rejecting his call and however insulting they might be in making fun of him, Allah had exalted his honour and had granted him the highest position among His favourite virtuous slaves, and therefore, the whole atmosphere was reverberating with the

sound of his praises, he need not therefore grieve over these oppositions and should have confidence that the opponenets would not be able to do any harm to him or his Mission.

4. This is the main reality which is mainly required to be brought home. In this Surah as well as in the previous Surah (Ad-Duha) the events which have been mentioned are a clear proof of the fact that Allah opens the path of relief after difficulty, of comfort after adversity, and sunshine after darkness. By presenting this reality, the Prophet has been re-assured that even if difficulties arise in future he need not be worried, because every difficulty is a forerunner of relief and every adversity is a guarantee of the forthcoming comfort. After passing through the stages of these trials only he would be able to reach his destination where there are ease and comfort.

This brings out the basic reality that a man should not get disheartened by the adversities that he encounters in the path of truth, but that he should have full confidence and be re-assured that after the period of adversities a period of ease and comfort would also come, and the period of ease is so near as if it is attached to the period of adversities.

"With every hardship there is ease" has been repeated here so that it should be clear that in the path of truth hardships can come again and again, but after every hardship there is ease, provided a man does not lose courage. By passing through such conditions only the people of faith can reach their destination, that is the place where there is no hardship and which in the Quranic term is called Paradise.

5. To be free here means to be free from all occupations, engagements or work, but here especially it means to be free from missionary work, because in the last verse of the previous Surah, "Wa amma bene'mati....." instructions were given for fulfilling the responsibilities of the missionary work, and here in the same context it is said: "When you are free, busy yourself in praying". The idea is that when there is no other work then you should busy yourself in praying, as prayer (Ibadah) is the best occupation. Accordingly in deference to this instruction the Prophet used to engage himself in prayers so devotedly that on account of prolonged standing in prayer his feet used to get swollen.

"Hazrat Ayesha states that in the night the Prophet used to stand in prayers for such long periods that his feet used to get swollen. I pleaded to him: 'O Messenger of Allah! Why do you stand in prayers (Salat) for such long periods, when all your past and future sins have been pardoned.' He replied: 'Should I not become a grateful slave.' " - (Bukhari, Muslim).

This clearly shows what is the position of prayers (Ibadah) in Islam. Although all the commands of the Shariah have their own importance, the thing which has supremacy over all the commands is prayers, i.e. *salat*, *zikr* (recitation), prayer to Allah (for help, salvation, etc.) Allah's worship is required to be performed at the appointed time as well as at times when man is free from other occupations. In other words men of faith should find greater interest in prayers and should be continually busy in Allah's worship. If food and water are necessary for life, then the function of respiration is much more important for this purpose. If a man stops breathing for a few minutes, then it will be difficult for him to remain alive. Similarly if the commands of Shariah, whether they are concerning missionary work or concerning education and training, whether related to individual living or collective living, are necessary to be followed in order to lead an Islamic life, then Allah's worship and praying to Him is much more important and necessary. This is the reason why in obeying other commands some adjustments are made, but nothing of the sort is done in respect of *salat* as this is an inalienable part of a Momin's life. The arrangements for establishing *salat* strengthen his relation with Allah and a time comes when this mode of prayer (*Salat*) really becomes a source of uncomparable pleasure and bliss for him.

6. That is: Turn your attention to your Lord only, remember Him as much as possible, recite His name and His praises, recite His words (Quran), beg for His pardon, pray to His (for salvation, help, etc.) in a meek and humble way.

Although these instructions have been given by directly addressing the Prophet, these are however applicable to all. And the most important reality which becomes clear from this is that the Aim of all aims is to turn to Allah or in other words to establish a 'relationship with Allah.'

95. SURAH AT-TEEN (THE FIG).

NAME: In the first verse At-Teen (the fig) is sworn by, and this reference to At-Teen gives the Surah its name.

TIME OF REVELATION: It is a Meccan Surah. This is convincingly established by Verse No. 3, in which 'this city of security' is sworn by, which obviously refers to the city of Mecca. The subject discussed shows that the Surah was revealed in the early stages of the Mission.

CENTRAL THEME: If the requital of the deeds whose reasonableness has been explained in a beautiful way.

ORDER OF THE VERSES: In Verses Nos. 1 to 3 evidence of those places has been presented which remind us of the great Prophet, and the place from where the light of guidance spread to other places.

Verses Nos. 4 to 6 state that Allah has created man in the best form in order that he may prove

himself to be deserving of such a high position as his Lord wants him to be, but he followed the path of lowness, therefore Allah threw him in the pit that was the lowest of the low. However, those who proved themselves worthy of the high position, succeeded in their purpose. For them there is a promise of never ending reward from Allah.

In Verses Nos. 7 to 8 man is invited to ponder over the point: when these two different and opposite types of conduct are found in people, then how can their consequences be the same, or how can this point be correct that there would be no reckoning at all? It would then mean that Allah has no justice and fairness, whereas such an assumption will be totally unreasonable because intellect and nature both bear out that Allah is greater and better ruler than all other rulers; then the one who is the greatest ruler, how can that One be said to dispense with justice?



95. SURAH AT-TEEN (THE FIG).

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. By the fig¹ and the olive,²
2. And the Mount of Sinai,³
3. And this city of security.⁴
4. Surely, We have created man in the best mould,⁵
5. Then We reduced him to the lowest of the low,⁶
6. Except those who believed and did righteous deeds; for them is an unending reward.⁷
7. Then (O Prophet!) who belie you about the requital.⁸
8. Is not Allah the greatest of all rulers.⁹

اٰیٰتُهَا (۹۵) سُوْرَةُ التِّيْنِ مَكِّيَّةٌ رَّكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَالْتِّيْنِ وَالزَّيْتُوْنِ
وَطُوْرٍ سِيْنِيْنٍ
وَهٰذَا الْبَلَدِ الْاَمِيْنِ
لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ اَحْسَنِ تَقْوِيْمٍ
ثُمَّ رَدَدْنٰهُ اَسْفَلَ سَافِلِيْنَ
اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ
اَجْرٌ غَيْرُ مَمْنُوْنٍ
فَمَا يَكْذِبُكَ بَعْدُ بِالَّذِيْنَ
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا بِاَحْكَمِ الْحَكِيْمِيْنَ



Commentary

1. For the explanation of the swearing, please see Note No. 14 of Surah Takveer.

2. Here fig and olive have been metaphorically used to denote the region where these fruits are grown in plenty, viz. the land of Bait-ul-Maqdis. This assumption is borne out by the fact that subsequently the Mount of Sinai and the city of security are sworn by. According to this reference, by fig and olive is meant the region where they are grown.

The land of Palestine is famous for the growth of figs and olives from the ancient times. In the Old Testament it is stated:

"For the Lord your God is bringing you into good land..... a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey." (Deuteronomy 8:7, 8).

And in the New Testament the passing of Isa (Christ) by the fig tree and quoting its example are mentioned at different places, for example in the Bible of Mark, (Chapter 11:12, 13, 14) and in the Bible of Luke (Chapter 21:29 to 33).

And the mention of Mount of olives has occurred in the present Gospel so many times that there is no room for doubt about its being a well known place. This famous hill is in the east of Jerusalem.

"Mount of Olives: A hill which is before Jerusalem on the east." — (A Dictionary of the Bible. — p. 554).

Hazrat Isa used to go to this hill and teach his disciples. In this connection he has delivered very effective sermons, which are quoted in the present Gospel, and these sermons were delivered on the peak of this hill.

So in the region of figs the Message that Hazrat Isa had delivered and the lessons which he had imparted on the Mount of Olives contained a clear image of the reward and punishment of the Hereafter. As an example the following extracts may be seen:

"And he lifted up his eyes on his disciples, and said:

'Blessed are you poor, for yours is the kingdom of God.'

'Blessed are you that hunger now, for you shall be satisfied.'

'Blessed are you that weep now, for you shall laugh. for behold, your reward is great in heaven; But woe to you that are rich, for you have received your consolation.

Woe to you that are full now, for you shall hunger.

Woe to you that laugh now, for you shall mourn and weep..... For the measure you give will be the measure you get back..... For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns." (Luke 6:20 to 44).

"And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 'Tell us, when will this be,.....' But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heaven will be shaken..... From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away before all these things take place. Heaven and earth will pass away, but my words will not pass away. But of that day or that hour no one knows," (Mark 13: 3 to 32).

"And they will go away into eternal punishment, but the righteous into eternal life." (Matthew 25: 46).

In the Bible there is not only a mention of figs and olives, but simultaneously there is also a mention of the Doomsday and of the consequent requital. The reference of Quran by the oaths of figs and olives is to invite our attention to this very teaching of prophet Isa and his message. These words have been used metaphorically with a view to presenting a living picture of the *milieu* and the surroundings where the clear concept of the final requital was presented and where the holy Injeel was revealed. This is a style of eloquent speech, employed to make the point clear and easily understandable.

3. Its other name is 'Tur-i-Sina'. The Mount of Sinai, where Hazrat Moosa (Moses) was

given the Shariah is situated in the Sinai Peninsula. After leaving Egypt, Bani Israil had settled in the valley of the Mount Sinai. The reference to Mount of Sinai is to invite our attention to the Torah in which the fact that on the Day of Judgment the final verdicts about the reward and punishment will definitely be given.

4. Means the City of Mecca, which was declared a city of safety and Security as a result of the prayer of Haz rat Ibrahim. This position of the City of Mecca continued unchanged for all times. Even in the times of *jahiliyah* (pre-Islamic-days), war here was prohibited. This character of being peaceful and secure leads one to think that the secret of the greatness of man is in respecting the sanctity of the things declared sacred by God, and in disregarding this sanctity is the cause of man's downfall and lowliness.

The declaration of its being a City of Security is a historical proof that from here the light of guidance has spread to the whole world. An important part of this guidance was to believe in the requital of the Hereafter; and the scripture which was revealed to Haz rat Ibrahim also continued this idea of requital. (See Surah A'la Note No. 19).

5. To create in the best mould means that the purpose for which man was created: This mould is best suited for that purpose. Man's body is also of a very high quality and its capabilities and energies are also of a very superior nature. Then intelligence, understanding, knowledge and wisdom have put the crown of 'the best of the creatures' on man's head. He is neither a born sinner nor is his nature mischievous. On the contrary, the fact is that man is born with a rightful nature and the ability to distinguish between good and evil has been created in his nature. Although the inclinations of both good and evil are found in him, but so far as his innate and original nature is concerned, man likes goodness and is himself rightful.

The best mould that has been given to man is because of the creative power of the only one Allah, and on account of His great favours. The purpose is that man should use his capabilities and fulfil the responsibilities with which he is burdened. He should create in himself those qualities which are the greatest glories of humanity so that in the coming life in the Hereafter he should be considered worthy of the eternal rewards from his Lord. It has thus

become clear that the demand of being created in the best of moulds is that man should prepare himself for facing the Day of Judgment. Therefore, the claim of Quran that the Day of Judgment is definite and bound to occur is based on truth and a proof of its authenticity. The call of Quran to man to shape his life on the basis of this image, presented by it, is not a novel call which has been presented for the first time, but that the earlier Prophets of Allah had also been presenting this message in the past. Accordingly the great Prophets after whom big communities of the world are named, e.g. Hazrat Isai, and Hazrat Ibrahim, Haz rat Moosa (P.b.u.t.) also preached the same message to their followers. The land of figs and olives (Baitul Maqdis) is a witness that Hazrat Isa had highlighted the idea of the Court of Allah and had preached to his disciples that the aim and purpose of their efforts and striving should be the attainment of glory in the next world. The reality of requital had been mentioned in the Injeel in a very effective way.

Similarly the Mount of Sinai is also a witness that in Tora h, the book revealed to Haz rat Moosa, this reality has been very clearly explained and the teachings which he imparted to Bani Israil in the valley of the Mount of Sinai and the covenant that he had taken also contain this basic idea of requital of the Hereafter. And the history of the City of Mecca is a witness that its founder Haz rat Ibrahim had founded it on the basis of the idea of the final requital, and on this basis he had founded a new society. In the Scripture of Ibrahim also this message of belief in the Hereafter was present in unambiguous terms and the call that he gave was a call to turn towards the welfare in the Hereafter. These historical realities prove that

First, all the Prophets preached about the oneness of Allah, as well as they preached about the belief in the reward and punishment in the Hereafter. The centres of teachings and guidance established by Hazrat Isa, Hazrat Moosa and Hazrat Ibrahim, are in themselves historical proofs of these teachings.

Secondly, denial of the consequences of our deeds is the denial of the Prophets of Allah and rejection of their message.

Thirdly, Every idea that contradicts the idea of requital in the Hereafter — whether it is of making the achievement of the material world as

the main aim of this life, or of the man changing into another creature after death as animal or tree (transmigration of soul), or of considering that life ends after death, or of the imagination that man dies and becomes one with God (We seek Protection of God!) ... is such an aberration that destorys man's superiority over other creatures and makes his life a total failure and an eternal fuel for hell.

Fourthly, the idea of requital makes a man responsible and of good moral character. It helps him develop his personal capabilities and puts him on the path to real progress.

Fifthly, these historical places where these great Prophets were sent are a witness that these men of purified and clean souls were of a very high moral character and their greatness had touched the heights of skies. Those of the people who had accepted their message and adopted their teachings, had built up their character on the basis of the belief in rewards for the good deeds; they also reached the lofty heights of progress. This is an undeniable proof of the fact that Allah has created the best capabilities in man and he can, by living a life on the basis of belief in oneness of Allah and the Hereafter can develop his capabilities and can elevate himself to the highest pinnacle, which would be envied even by the highest stars.

The swearing in Verses Nos. 1 and 3 and what has been stated in Verse No. 4 contain such hints and pointers that cover all those realities which have been briefly stated in the above lines.

6 The lowest of the low state means the extreme lowliness and degradation. When man did not appreciate the mould in which he was created and did not rightfully use the capabilities granted to him, and instead of elevating himself he tried to demean himself, then Allah caused him to be degraded to the state of the lowest of the low. As a result he fell into the deepest recesses of the hell.

This shows that when man does not make his ideal the purpose for which he had been granted the high capabilities, then he loses the essence of humanity and proves to be worse than the animal. The pages of history are full of the worst examples of the degradation of man. And even today such acts of lowliness and degradation are being witnessed that humanity wails over them. The sacred sentiments of worship to be so insulted that man should make brick and stone

as his worshipful god, and even to treat the male sexual organ as one such god! Human blood to be considered so cheap that even the lives of men, women and children should be considered less valuable than the lives of animals! The fair sex to be subjected to the cruelty of man's carnal desires! Such disrespect for the humans that new methods have been invented to torture them! And such an insult of the human society and such an enmity with it that modern science and technology is used to destory it — so much so that in one explosion of the bomb lakhs of people lose their lives or are incapacitated for life! These and other such evil examples are the undeniable proof of the degradation of man.

7. That is: Those who appreciated their being created in the best mould and shaped their lives by following the right faith and good conduct, were saved from falling into the lowest of the low pit. They utilised their capabilities for the right purpose, and keeping the ideal of success in the Hereafter before their eyes, they had the courage to climb up the heights, and on this account they will be worthy of receiving eternal rewards in the world, and they will surely be the recipients of the expected honours.

8. That is: What is the sense in denying and refusing to accept his Message about the Day of Resurrection and requital after these clear and definite proofs have been made known to us? So the People who are still continuing to deny the truth of the Prophet's message are providing a proof of their own unreasonableness.

9. Allah's being a greater ruler than all the other rulers is an undeniable fact, for he rules over everything and everybody, the heavens, the earth, man, angels, and the jinns, etc., etc. Then do you expect of Him that He would not distinguish between good and bad? that for Him there is nothing like justice? that He would neither punish the sinners, nor would he reward the righteous? When you expect the worldly rulers to dispense justice, then how can your thinking about that ruler who is the greatest ruler of all be correct that He will not dispense justice and for Him there is no reality of reward and punishment?



हिरा गुंफा

The Cave of Hira.

हिरा गुंफा

96. SURAH AL-ALAQ (CLOT OF BLOOD).

NAME: In Verse No. 2, it is mentioned that man was created from a clot of congealed blood. This mention of the word 'Alaq' or clot gives it its name. Its other name is 'Iqra' (Read or recite), as it commences with that word.

TIME OF REVELATION: It is Meccan. The first revelation that came down to the Prophet was the first five verses of this Surah. The remaining verses were revealed afterwards when Abu Jahl tried to prevent the Prophet from offering prayer in the Masjid-e-Haram (Sacred Mosque), and started opposing him openly.

CENTRAL THEME: This holy book is the command of the Creator of the world. It has been revealed to the Prophet for the guidance of mankind, so that man may worship his Lord and attain His nearness; but man's behaviour is strange. Instead of trying to attain this great blessing, he indulges in transgression against his Lord and opposes the Prophet. In this way he ruins his prospects in the next world.

ORDER OF THE VERSES: In Verses Nos. 1 to 5 direction is given for reciting the Quran, and in this connection, mentioning the miraculous element distinct in the creation of man, glad tidings is given to him for being blessed with the wealth of real knowledge.

In Verses Nos. 6 to 8 man is admonished that instead of appreciating these blissful gifts, he acts against the wishes of his Lord, even though he has finally to return to Him only.

In Verses Nos. 9 to 14 those people who oppose the Prophet and obstruct him in his mission by various means are warned.

Verses Nos. 15 to 18 warn the transgressors about the adverse consequences that await them.

Verse No. 19 directs the Prophet and through him the people of faith that they should not listen to these transgressors and should carry on with the worship of Allah.



96. SURAH AL - ALAQ - (CLOT OF BLOOD)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Recite¹ in the name of your Lord,² Who created³ -

2. Created man from a clot of congealed blood.⁴

3. Recite⁵, and your Lord is Most Bountiful⁶ -

4. Who taught knowledge by the pen,⁷

5. Taught man that knowledge which he knew not.⁸

6. Nay, but verily man transgresses,⁹

7. Because he thinks himself independent;¹⁰

8. (When) Surely, to your Lord is the return¹¹.

9. Have you seen the person who prevents,

10. A slave when he offers prayer¹²?

11. Have you thought if he (the slave) was on right Guidance?

12. Or enjoins piety?

13. Have you considered if he (the preventer) denies, Truth and turns away¹³ from it?

14. Does he not know that Allah sees¹⁴?

15. Beware! If he desist not, We will drag him by the forelock,¹⁵

16. A lying, sinful forelock¹⁶;

17. Then let him call his council¹⁷

18. We will also call the angels of punishment¹⁸.

19. Nay! Do not obey him; and prostrate yourself, and draw near (to Allah)¹⁹.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝

الَّذِي عَلَّمَ بِالْقَلَمِ ۝

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّاسٍ ۝

أَنْ رَأَاهُ اسْتَغْنَى ۝

إِنَّا إِلَىٰ رَبِّكَ الرَّجُعِي ۝

أَرَأَيْتَ الَّذِي يَنْهَى ۝

عَبْدًا إِذَا صَلَّى ۝

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۝

أَوْ أَمَرَ بِالتَّقْوَىٰ ۝

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ۝

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَنفَعَنَّ النَّاصِيَةَ ۝

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝

فَلْيَدْعُ نَادِيَهُ ۝

سَنَدْعُ الزَّبَانِيَةَ ۝

كَلَّا لَا تَطَّعُ وَاسْجُدْ وَاقْتَرِبْ ۝

Commentary

1. These first five Verses are the first revelation that came down to the Prophet Muhammed (P.b.u.h.), when he was praying in seclusion in the Cave of Hira, which is at a distance of two to three miles from Mecca. This was a night in the month of Ramzan, and the Prophet was forty years old. According to the Christian era this happened in the year 610 A.D. In the Book of Traditions, 'Bukhari' this event has been mentioned in detail, which briefly is like this: In the cave of Hira an angel suddenly appeared before the Prophet and addressing him said: "Iqra" (Recite). The Prophet answered:

مَا أَنَا بِقَارِئٍ

"Ma ana beqarein". (I am unlettered). Thereafter, the Prophet says, the angel pressed him very hard, which he could tolerate with difficulty. Then he released him and said: "Recite". He answered that he was unlettered. For the second time the angel pressed the Prophet very hard, which was unbearable. Then he released him and again said: "Recite". The Prophet again replied that he was unlettered. For the third time the angel pressed him very hard, which again became unbearable for him. Again

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

he released him and said: "Iqra Bism Rabbikal-lazi khalaq" (Recite in the name of your Lord, Who created). He went on reciting till

مَا لَمْ يَعْلَمْ

he recited the Verse: "Malam ya lam."
— (Bukhari – Bad-al-Wahi – Kitabut Tafseer).

In this way the revelation of Quran commenced, and Muhammed (P.b.u.h.) was blessed with Prophethood. This event had occurred suddenly. Before this, the Prophet had never imagined that he was to be made a Prophet. However, before the achievement of Prophethood he was in the habit of worshipping Allah only. And it was the desire to pray that took him to the cave of Hira where he could pray undisturbed and peacefully. The angel whom he saw was Jibraeel (Gabriel), who had brought the

words of Allah. As the Prophet was unlettered, that is he had not learnt reading and writing, he found it difficult to recite the divine words. When the angel pressed him three times, his difficulty was overcome and the Prophet attained the extra-ordinary ability of grasping and reciting the words of Allah.

Here it is quite clear that the command to read which was given at this place is for reading Quran, which is the Book of Guidance. Those who were the first addressees of the Quran had Arabic as their mother tongue, and the Quran was revealed in the Arabic language only. Therefore the command of reading Quran for them was for reading it with understanding, but those whose language is not Arabic, for them the demand of this command is that while reading or reciting Quran in its original text, they should also try to understand its meaning and its message. The Book that has been revealed for guidance cannot provide the desired blessing and guidance, unless it is read with understanding and its meaning and message is understood.

It should be noted that this command for reading Quran is not meant only or specially for the Arabs or the Muslims, but that it is meant for every man to whom it reaches, because the Creator of man has sent down this book for the guidance of mankind. It is not for the guidance of a special group of men. And since its guidance is to remain till the occurrence of the Doomsday, all the men that will be born in this world till the occurrence of the Doomsday are its addressees. If a man becomes impatient and restless to understand his friend's letter when he receives it and is unable to understand it being in a language not known by him, then there should be much more restlessness and impatience in a man to understand the book of guidance from his Creator, provided humanity is still alive in that man's heart: even though this book may not be in his own language, yet arrangements for making it comprehensible for all have been made

2. That is: Utter the name of your Lord and read Quran. The letter 'ba' in the word 'Bism' is the 'ba' of support, which indicates that the reading of Quran depends on the guidance from Allah, therefore, while commencing to read it,

support of the Lord should be sought. The manner in which this command is to be obeyed has also been shown by Allah, and that is by first reading

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'Bismillahir Rahmanir Rahim.' (In the name of Allah, Most Gracious, Most Merciful). Accordingly, the beginning of Surah Fatiha (Opening) and all other Surahs (Chapters), except Surah Taubah (Repentance) is with these words, viz. Bismillah.....

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

That Quran is presented in the name of Allah is in fact the expression of the reality that this Book, with every one of its words is Allah's Book. It is not the saying of the Prophet and it is free from every kind of contamination. (For further details, please see Surah Fatiha, Note No. 1)

3. That is : One who has created the whole universe.

4. By congealed blood is meant the condition of being impregnated, that is the condition after the fertilization of the ovum, or the foetal condition, when man is in the early stages of his creation.

The reference to the embryonic stage of man is to draw our attention to the reality that to create from such a lowly and mean material the best of the creatures signifies the Creator's mighty power, His perfect wisdom, His wonderful and extreme benevolence.

اقْرَأْ

5. 'Iqra' that is the command to read has been given here twice, which also gives it an emphatical note, and also the expression of its importance that Quran is the only book of its kind which is required to be read again and again, and that you are being emphatically asked to do this. Read it not once, but again and again.

6. Here Allah's attribute 'Akram' is mentioned, which means that He is a Being Most Honourable and Magnificent, and He is very Generous to His slaves. By mentioning this attribute of Allah, the idea is to express the reality that according to His personality He is the Most Honourable. Man's creation has been

effected from the meanest of the material, therefore he should not indulge in feeling proud and conceited. The purpose is also to make man realize what great favours have been bestowed on him by Allah and that He has also provided for him the means of guidance and righteousness.

7. That is: Pen is the safest and the most important means of propagating knowledge. This means is a great gift from Allah, and the best use of this gift is to employ it in writing Quran. Since Quran was being revealed in a community that was uneducated, the importance of the pen (writing) has been explained here, so that it may realize the service that it has to render in the propagation of Quran and the place that writing and copying has in this work, and it should gear up itself for it. Accordingly the progress it (community) made in the field of learning subsequently, and the valuable services it rendered in the matter of propagation of the Quran by writing and copying it are the effects and results of this Divine Guidance.

8. It is Allah's Graciousness that He has created from the meanest material a creature of the highest quality, and his most distinguishing feature is attaining knowledge.

"Taught man that knowledge which he knew not" means the knowledge of unseen things which was given to man through the means of divine revelation. This real and basic knowledge was gifted to man in the form of Quran and on this depends his progress and eternal success. In other words the revelation of Quran is the greatest favour of Allah to man. Accordingly in Surah Ar - Rehman it has been termed as the greatest manifestation of His blessing to man:

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

"The Most Gracious taught him Quran."

And this has been stated before the mention is made of man's creation

خَلَقَ الْإِنْسَانَ

(Created man) so that it may be clear that the purpose of his creation is to receive guidance, whose source is Quran.

9. That is: Instead of appreciating Allah's gifts and favours, man goes astray and indulges in transgression.

10. The reason for this transgression is this that man thinks himself to be independent of his God. Man wants that he should be free to do whatever he likes. Because of this, he neither cares for God nor for His guidance. And if he achieves a little success in the world and accumulates wealth and attains some important position, his mentality becomes that of a conceited man and he embarks on a course of transgression against Allah.

11. By adopting a course of life independent of God, no one can save himself from being hauled up in the Court of Allah. There he will know what is the outcome of his transgression.

12. It refers to an event which has been narrated in a hadith. After attaining Prophethood, when the Prophet started offering prayer, (salat) in the Masjid-e-Haram (Sacred Mosque), Abu Jahal, who was a great tyrant, tried to prevent him from saying prayer, but he was unsuccessful in his attempt.

Apart from referring to his particular event, its general aspect is this that anybody who prevents a votary from offering prayer (salat), which is the foremost manifestation of the worship of the Lord, indulges in a wicked act which is blameworthy in every way.

13. In these verses every addressee of the Quran has been invited to contemplate on the point that on one side there is one slave of Allah who is on the right path and who advises others to fear God and to avoid disobeying Him; and on the other side is a man whose task is to deny the Truth, having been blinded by his hostility towards Islam, inflicts harm on the righteous votary and puts obstructions in his way, then what is the explanation for such a behaviour?

According to the then existing conditions, these verses refer to what transpired between the Prophet and Abu Jahal, but in their wider sense they also have general applicability. Anybody who on account of his hatred for Islam prevents a righteous person from following the right path, deserves to be condemned, as the action of Abu Jahal deserved to be condemned.

14. That is: Whether this man who has acted so cruelly is unaware that Allah is seeing all this, and that when He sees the oppressed, the righteous man and the wicked man, then how come He will not punish the oppressor, and will not give justice to the oppressed? Can the people who worship and those who prevent others from worshipping Him be equal in the eyes of the Being who can see their every act and movement? If it is not so, and certainly it is not so, then the inevitable conclusion is that a Day of Judgment must necessarily occur eventually.

15. That is: If this transgressor does not give up this wicked act, then a day is coming when the angels will drag him by his forelock. In Surah Ar-Rahman, it is stated about the sinners:

فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (الرحمن ٣١)

"They will be dragged by their forelock and their feet". - (Ar-Rahman - 41)

The transgressors are very much conceited and their minds are filled with this wrong notion that they are really big people, for this reason on the Day of Judgment they will be subjected to this insulting punishment that they will be dragged by their forelock, and thrown into the hell.

16. Lying and sinful forelock, because the forehead which had that forelock did not bow before the Creator, and also prevented others from bowing before Him. What doubt can there be about such a forehead and forelock being lying and sinful?

17. Refers to the threat of Abu Jahal that in this valley the people of his party or henchmen are in a majority.

18. If some one feels proud on the large number of people in his party, then let him call them for his support. We will also call our police (zabaniyyah), i.e. angels of the hell. Let him then see what strength he has.

19. Do not be misled by the talk of these transgressors, who prevent you from worshipping the one and only God.

20. "Sajda" (prostration) means bowing as well as touching the forehead to the ground.

Here the command for prostration means that you should bow or prostrate before the one and only Allah, worship Him alone and offer prayers for Him only.

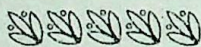
21. That is: Seek nearness to Allah. In a hadith the Prophet has stated:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ

"The slave comes nearest to his Lord when he is in the state of Sajda (prostration)." (Muslim - Kitabus Salat).

It is thus clear that prostration, which is the most important part of salat (prayer), is the most important means of nearness to Allah, because in the state of prostration man places his forehead, which is the most respectable part of the body, on the ground, and admitting the greatness of God, recites the words about His purity (Subhana Rabbi-y-al-A'ala).

(سُبْحَانَ رَبِّيَ الْأَعْلَى)



In the previous verse, there was the mention of the sinful forelock which was to be thrown into the hell. As against that, this verse refers to the forehead of the faithful, which will be bowed and placed on the ground in the state of prostration before Allah and thus will be considered honourable.

The Surah commenced with the command of reading Quran and ended with the command of seeking nearness to God. Thus it elicits that the outcome of reading Quran is nearness to God. There is no position higher than this of which a man can even imagine. And there is no loftier objective than this that can be achieved.

To prostrate on reciting this verse is established from the tradition of the Prophet.
(Muslim Kitabul Masajid)

97. SURAH AL-QADR (DIGNITY).

NAME: The Surah takes its name from the mention, in the first verse, of Quran being revealed in the Night of Dignity (Lailat-ul-Qadr).

TIME OF REVELATION: It is Meccan as stated by Imam Suyuti in 'Al-Itqan' (Vol. I, P. 22). From the subject also it can be gathered that it was revealed in Mecca.

CENTRAL THEME: To show the importance and greatness of Quran.

The commencement of the revelation of Quran had begun with the first five verses of the Surah Alaq. In this Surah, it is explained that the time when the holy verses were first revealed was very auspicious.

ORDER OF THE VERSES: At the outset mention is made of the great historical event;

that the commencement of the revelation of Quran began in a grand manner in a night of great honour, because the revelation of Quran is not an ordinary thing. It is that great Divine Decision which is going to change the fates of nations, and to cause a revolutionary change in the world of humanity.

After this it is shown what are the blessings and auspiciousness of this night and in what way it is a night of peace till morning.

The idea is to point out that the Book which has been revealed in such a grand style, its detractors and those as are indifferent to it can be only such people who want to deprive themselves of this treasure of goodness and righteousness.



97. SURAH AL-QADR (DIGNITY).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
 وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
 لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ
 تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا يَأْذِنُ رَّبِّهِمْ مِنْ كُلِّ أَمْرٍ
 سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. We have indeed sent it,¹ down in the Night of Dignity;²
2. And what do you know what the Night of Deginity³ is?
3. The Night of Degnity is better than a thousand months.⁴
4. Therein the angels and the Spirit⁵ (Ruhul Ameen) descend by the command of their Lord, on every errand.⁶
5. It (That Night) is all Peace until the rising of the dawn.⁷



Commantary

1. That is: the holy Quran.

2. Qadr means honour and dignity and Lailatul Qadr means the night of honour and dignity. It is this night in which the first divine revelation came to the Prophet, when he was in prayer in the cave of Hira. Since this night enjoys the honour of having the first revelation brought to the Prophet, it has been named as the Night of Dignity (Lailatul Qadr), and in Surah Dukhan, it has also been called the 'Auspicious Night.' It is like calling those days in which the nation of A'd was subjected to punishment:

فَارْسَلْنَا عَلَيْهِمْ رِيَّاحًا صَرْصَرًا فِي أَيَّامٍ مَحْضَاتٍ

"So We sent down on them very violent winds on inauspicious days." — (Ha Meem Sajda—16).

It is obvious that in this verse the inauspicious days do not mean that they in themselves were inauspicious or bad, but that since on these days the nation of A'd was confronted with Allah's punishment, these days were inauspicious for them. Another example of this kind is month of Ramzan, whose importance and auspiciousness is on account of the fact that Quran was first revealed during this month, similarly the greatness of the Night of Dignity is on account of the fact that the revelation of Quran commenced from this night.

This was a night in the month of Ramzan, as is mentioned in Quran:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

"The month of Ramzan, in which Quran was revealed." — (Al-Naqarah — 185).

As mentioned in the authenticated traditions it is a night which falls during the last ten days of the month of Ramzan.

It should be noted that the Quran having been revealed in this night does not mean that the whole Quran was revealed in this one night, but it means that the commencement of the revelation of this holy Book began in this night, as if the Divine Favour stirred during this night and the springs of Guidance began to flow from this night.

The selection of a night instead of a day for revealing Quran is not without good reason. The time of night is quiet and peaceful. The God-loving and virtuous people are more inclined towards God. This peaceful time is very suitable for the nourishment of the soul, and particularly the last hours of the night is the most proper time for praying and for seeking Allah's help. For this reason Quran and *hadith* have spoken of great importance of praying and seeking Allah's help in the last part of the night. And no wonder if the verses of Surah Lailatul Qadr might have been revealed in the last hours of the night.

3. This is a rhetorical question to emphasise the importance and greatness of the Night of Dignity, besides it also points to the fact that the date of its actual occurrence has been kept a mystery. Therefore, there is no means to know more details about it than what the Divine Revelation has already stated. Accordingly, to fix its actual occurrence on a particular date is not within a man's power. We should be content with what the Prophet has said in a *hadith* that it should be sought in the odd dates of the last ten days of the month of Ramzan.

4. The mention of a thousand months has been made to indicate auspiciousness and virtuousness. It means that this night is better than a thousand nights, nay even thousand months, because in this night the wise decision of blessing man with Guidance was taken, because the commencement of the revelation of Quran had begun, and because Muhammed (P.b.u.h.) was favoured with prophethood. When the vessel (night) is of this grandeur, then what would be the magnitude of the grandeur of its content (Quran)!!

This night had already opened its gates of the treasurehouse when the angel for the first time had come with the Divine Message in the cave of Hira, but its auspiciousness has continued to be with us permanently. Accordingly every year in the month of Ramzan this night is celebrated to commemorate the revelation of Quran. This celebration takes the form of prayers, recitation of Quran, sermons and praying to Allah, as the Prophet has said:

مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا
غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ -

"The person who offered prayers to Allah in the Night of Dignity with faith and with the hope of reward from Allah, all his past sins have been forgiven."

—(Bukhari — Kitab Salatut — Tarawih).

As the rainy season is suitable for farming, similarly for the attainment of nearness to Allah the specific timings, specific days and specific nights are most suitable, e.g. the time for offering *Tahajjud* prayers, Friday, month of Ramzan, the Day of Arafat, etc. So also the Night of Dignity is the most suitable night for attaining nearness to Allah. Because of this in the *hadith* we have been asked to seek it in the last ten nights of the month of Ramzan:

عن عائشة رضي الله عنها ان رسول الله صلى الله عليه وسلم قال: تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ -

"Hazrat Ayesha narrates that the Messenger of Allah has said: 'Seek the Night of Dignity (Shab-i-Qadr) in the odd nights of the last ten days of Ramzan.'"

(Bukhari-Kitab Salatut-Tarawih).

By odd nights are meant the twenty-first, the twenty-third, the twenty-fifth, the twenty-seventh and the twenty-ninth night of the month of Ramzan. No one night has been fixed so that the yearning to seek it may increase and people may spend more nights in worshipping. From this aspect, the importance of *E'tikaf* (meditation) during the last ten day of Ramzan is clear.

The question is raised that in one part of the world there is night while in the other it is day, therefore when in Mecca there is the Night of Dignity then how the people in distant regions will find it? The answer is that whatever time the Shariah has declared as auspicious for prayers, for that the local time only would be proper, for example, the last part of the night which is considered auspicious for the acceptance or the answering of a man's prayer, or the time for the Friday congregational prayers are observed

according to the local timings and calendar, and this does not take away the blessings or the auspiciousness which are attached to the specific timings, or the days. Similarly the blessings and the auspiciousness of the Night of Dignity remain undisturbed inspite of following the local timings or calendar, and the people of every region can derive benefit from them.

5. The Spirit or *Rooh* stands for '*Roohul Ameen*' (The Trustworthy Spirit) which is the title of Angel Jibril (Gabriel). He has been mentioned particularly because he is the chief of the angels.

6. '*Tanazzal*' (descend) is used in the present tense, so that the picture of the time when the angels were descending with the message of Allah should come before us. It means that as the soldiers of a king run on an errand carrying the royal decree, in the same way Jibril, with the army of the angels, descended carrying the Divine Decree, and he had descended in such a grand manner as if in the spiritual world this was the night of celebration of the holy Quran.

Descending on every errand does not mean that the angels had descended on some casual mission or on some insignificant errand, but that they had come with a set purpose, e.g. to convey the first five verses of Surah Alaq of the holy Quran, to descend in the cave Hira of Mecca, to reveal Allah's Message to Muhammed (P.b.u.h.) and thus adorn him with prophethood, to press the Prophet hard with a view to generate in him the ability to grasp the revelation and to recite it correctly, etc., etc. Besides this whatever commands in connection with the sending down of auspiciousness and righteousness were given to them, the angels diligently obeyed them, therefore, the entire matter of the revelation of Quran and the attainment of prophethood by the Prophet is a matter without any shadow of doubt.

It should be noted that at the time of the commencement of the revelation, only Jibril could be seen by the Prophet, but as this verse elicits other angels had also descended. Since this was the first time for the Prophet to see an angel, and to bear this experience was not an ordinary thing, only Archangel Jibril was made to appear before him.

7. At the time of the revelation of Quran, a very strict watch was maintained on the skies, so

that the devils might not interfere with the revelation of Quran, nor should they be able to get any inkling about it from the angels, because if the devils got the news of the prophethood being bestowed on Muhammed (P.b.u.h.) before the actual bestowal, or if they got a hint about the Messages that were being sent to the Prophet, they would have immediately rushed to the soothsayers and given them incorrect information and started some mischief. Therefore, it was the result of the extra-ordinary arrangement made by Allah that before the conferment of Prophethood on Muhammed (P.b.u.h.) nobody knew that he was going to be favoured with this great honour, nor did anybody come to know before the revelation of the first verses that such and such message was coming from Allah.

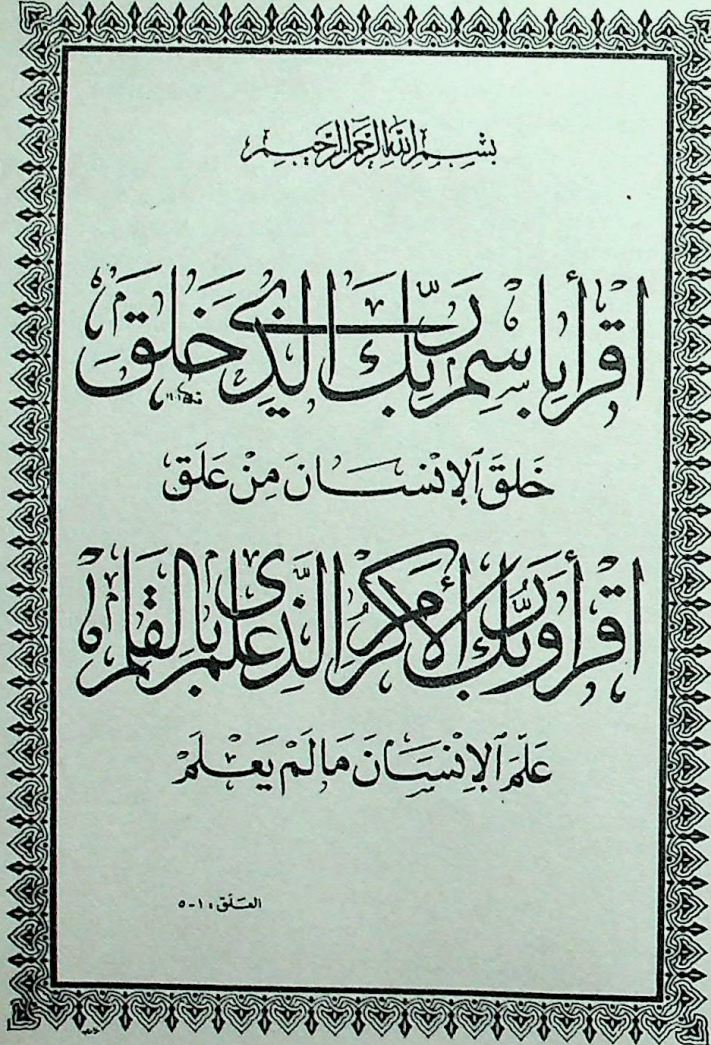
In this way Allah had made fool proof arrangements to keep the night of the revelation

of Quran safe from all kinds of troubles, and had made this night a perfectly peaceful night. Such a state did not remain for a short time only, It remained till the rising of the morning, because this auspicious night was the night of the inauguration of the Quran; and these days the Night of Dignity that is being celebrated in commemoration of the revelation of Quran has also its auspiciousness and blessings till the dawn. Therefore, this whole night is so auspicious that it demands we should spend it in worshipping Allah.

The Night of Dignity is the night of total peace, and the Book which was revealed in this night is also a Book of total peace. This is a message of peace for humanity. The people who will accept its message will lead a life of peace in this world, and in the Hereafter also they will be blessed with eternal peace.



*The First revelation That was sent
down in The "Lailat-ul-Qadr"*



98. AL-BAYYINAH (CLEAR PROOF).

NAME: The first verse contains the mention of 'Al-Bayyinah' (Clear Proof), which gives the Surah its name.

TIME OF REVELATION: It is Meccan. From the subject-matter it seems that it was revealed at a time when the people of the Book and the polytheists were fully made aware of the prophethood of Muhammed (P.b.u.h.), and despite this they had adopted the attitude of rejection.

CENTRAL THEME: In this Surah it has been explained what was the necessity of making Muhammed (P.b.u.h.) a Prophet and what was the necessity of revealing the Divine Book to him.

ORDER OF THE VERSES: In Verses Nos. 1 to 3 it has been shown that in order to extricate people from the state of infidelity it was necessary to send a Prophet with the Divine Book, so that he may present the religion of Allah in the correct form.

Verse Nos. 4 and 5 explain that the people of the Book had received clear teaching from Allah, but in spite of that they had fallen in doubt and

were divided and had forgotten the real teachings of the religion.

In Verses No. 6 to 8 is described the horrible fate that awaits the rejectors of the Prophet, and as against this how those who have accepted his call and live a life having fear of God in their hearts will be successful.

SAYING OF THE PROPHET: In the *hadith*, it is mentioned that the Prophet informed Hazrat Ubai bin Ka'ab: "Allah has commanded me to recite to you Surah 'Lam Yakun...' (Al-Bayyina h), Hazrat Ubai bin Ka'ab asked whether Allah had asked him by name to hear it. The Prophet said: "Yes." Hearing this, Hazrat Ubai bin Ka'ab was moved to tears.

(Bukhari, Kitabut Tafseer).

Hazrat Ubai bin Ka'ab was one of the people of the Book, who had embraced Islam, and since in this Surah there is glad tidings for those embracing Islam, Allah, in appreciation of his act, commanded the Prophet to recite the verses to him. Hazrat Ka'ab was moved to tears — which is the characteristic of the faithful.



98. SURAH AL-BAYYINAH (CLEAR PROOF).

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Those who rejected (Truth) among the people of the Book¹ and the polytheists²,³ were not going to depart (from their ways) until there should come to them clear proof⁴,—
2. (that is) A Messenger from Allah, reciting purified scriptures,⁵
3. Where in written right commands.⁶
4. Nor were the people of the Book divided until after the clear guidance came to them⁷,
5. And they were commanded no more than this that they should worship Allah,⁸ offering him sincere devotion⁹, being upright,¹⁰ and should establish prayer; and pay Zakat.¹¹ And that is the right religion.¹²
6. Those who rejected¹³ (Truth) among the people of the Book and the polytheists will be in hell-fire and will dwell therein (for ever). They are the worst of creatures.¹⁴
7. Verily, those who have faith¹⁵ and do righteous deeds — they are the best of creatures.¹⁶
8. Their reward is with their Lord, gardens of eternity, beneath which rivers flow, therein they will dwell for ever; Allah well-pleased with them and they well-pleased with Him.¹⁷ This is for him who fears his Lord.¹⁸

آيَاتُهَا (٩٨) سُورَةُ الْبَيِّنَةِ مَكِّيَّةٌ رَكْعَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ
الْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ
رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً
فِيهَا كُتِبَ قِيمَةٌ
وَمَا تَقْرَأُ الَّذِينَ أَتَوْا الْكِتَابَ إِلَّا أَمْرٌ يُعَذِّبُ أَجَاءَهُمُ الْبَيِّنَةُ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُفَاءَ
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ
إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ
جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ
جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَ
رَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ



Commentary

1. By the people of the Book are meant the Jews and the Christians, who had Allah's Scriptures though — in a modified form, with them. And so far as Islam's belief in the oneness of Allah is concerned, it is found in a distinct form in Torah, Zabur and Injeel. However, it is quite a different matter that on account of changes effected in them this belief has been contaminated with the ideas of polytheism. But the Jews and the Christians originally believed in oneness of Allah and polytheism had crept into their belief as a result of faulty explanations. They also believed in the Hereafter and the institution of prophethood. Because of this Quran had used the technical term of *Ahl-ul-Kitab* (People of the Book) for these people, and gave specific commands of *Shariah* for dealing with them, for example *nikah* (marriage) with their women was permissible and the flesh of the animals slaughtered by them, if according to *shariah*, can be eaten.

As regards men of other religions, since their ideas about these beliefs were quite different, and with them they had no heavenly book, even in the form in which the Jews and the Christians had Torah and Injeel, no other groups, save these two, were called the people of the Book; even *Bani Ismail* — the clan of *Quraish* of Mecca — who were the descendents of Hazrat Ibrahim and who had with them a few parts of the religion of Ibrahim, e.g. going round the Ka ba, Hajj etc. were not included among the people of the Book. On account of their practising open idolatry they were termed as '*Mushrekeen*'. (polytheists). Similarly the *Majusis* (fire-worshippers) have not been called the people of the book, even though they have a book with them. This shows that the term People of the Book is specially meant for the Jews and the Christians, and this term cannot be applied to any other religious group, even if it has any religious book of its own.

2. Polytheists, that is those who associate others as partners with Allah. Here this word (*Mushrekeen*) polytheists has been used as a religious term for the idolaters of Arabia.

3. Here '*Kufr*' or rejection of truth also includes in its meaning the sense of persisting in their rejection as is clear from the words that follow thereafter, viz. 'were not going to depart' (from their ways). Such obstinate infidels were also the People of the Book as well as among the polytheists. The rejection of truth of the polytheists is clear that they ignored the belief of oneness of God and adopted the faith of idolatry. They rejected the belief of the Hereafter as well as of the prophethood. As regards the people of the Book, the forms of their rejection or infidelity were different, e.g. some declared Hazrat Uzair as the son of God, and others declared Hazrat Eesa as His son, some rejected the prophethood of Hazrat Eesa (Jesus), while some believed that he had come to atone for the sins of others.

4. Clear proof means the coming of a new Prophet as is stated in the next verse. It means that the only way to bring to senses those who were inveterate in their infidelity was to send down a new Prophet, as if the coming of the new prophet was the need of the time, and that need was fittingly met by the prophethood of Hazrat Muhammed (P.b.u.h.). If even after this somebody continues to act obstinately, then the seriousness of his crime increases considerably.

5. Scriptures means written leaves. Purified scriptures or leaves means leaves of the Divine Book that contained purely Allah's words, and were absolutely free from all kinds of modifications, false beliefs and moral vulgarity.

If today those people who are fed up with religion, read Bible and other 'holy' books, they will find in them misguidance, low images of God, immoral stories about prophets, absurd narrations, vulgar tales and the intricacies of the rituals, and seeing all these their dislike of religion will only increase. Any book that can counter this dislike of religion is the Divine Book, Quran, which is not only free from all these defects but also contains highly moral and wise teachings.

6. To ascribe things imagined by them to God and to include them in the 'holy' books has been the practice of the exploiters of religion, and its examples can be seen in the Bible and other

religious books. Looking to the conditions of these religious books, the necessity of having a book which has the commands of Allah in their correct and original form is very keenly felt. Such a book should contain such guidance which would determine the right destination for the human life and which would direct it to the right path. Quran only is that book which fits this standard and which has been revealed to meet this very need of the human beings.

7. That is: The reason for the division of the people of the Book in various sects is not this that they had not received Allah's guidance in the clear form, but the reason for this is their indifference to the Divine guidance, following their own carnal desires and selfishness, otherwise the Book that was revealed for their guidance contained clear directions from Allah and there was no reason for them to go astray and to be divided into different sects. It should be noted that the people of the Book have been divided into two big sects, Jews and Christians, both these sects took the form of separate religions. Besides, among them sub-sects or sub castes also sprang up, e.g. among the Christians, Catholics and Protestants, etc.

8. That is: They were commanded to worship the one and only God, but they disobeyed this prime instruction. Accordingly, the Jews did not hesitate to adopt idolatry and they declared Hazrat Uzair as the son of God, and the Christians made three Gods instead of remaining loyal slaves of the only God. Moreover, both the groups made their leaders and priests their gods, who declared whatever they liked as *halal* and *haram*.

9. Here *Deen* means devotion and obedience which should be absolute and unconditional. Being the Creator and Master, the only Being who deserves to be worshipped is Allah alone, and therefore this worship and obedience should be purely for Him. This guidance has been given in the previous Scriptures also, and is given in Quran as well.

The purpose for directing Muslims to keep religion pure for Allah along with the direction of worshipping Him is to make the nature of worship in Islam clear, and that is the combination of worship with obedience. In other words in Islam the worship of the only one God is to be performed in such a way that man must be

willing to obey Him unconditionally and he must reserve this worship and obedience entirely and out and out for that one and only Being. In this obedience included Allah's Shariah and His entire religion.

10. To be upright means that neither a man's heart should have any inclination towards worshipping any other being than Allah, nor should he include any innovation in his worship, but that he should attentively worship Allah in the manner that has been fixed by Allah for worship. Since the manner of Hazrat Ibrahim was the same, 'Hanifiyat' (sincere attentiveness) is another name for the manner of Ibrahim in the matter of prayers.

11. The command for establishing *salat* and paying Zakat was given to the people of the Book, but they ignored the *salat* and finally even removed this command from the Torah. However, the command for paying Zakat (obligatory charity) is still found in the Bible in one form or the other.

12. These are the basic teachings of the true religion. These very teachings of the religion and the religion were given to the people of the Book, but they lost these basic teachings, and were satisfied with practising hollow religion. Other religions can also be evaluated on this criterion.

13. Here 'Kufr' or rejection of Truth, means refusal to accept the prophethood of Muhammed (P.b.u.h.), and Quran as the Divine Book revealed to him.

14. What doubt can there be of these creatures being the worst creatures who adopt the attitude of rejection and transgression against their own Creator? It is therefore clear that as a result of *kufr* or rejecting the call of true religion, man loses his quality of humanity and instead of reaching the zenith of progress falls down into the nadir of retrogression.

15. In the meaning of 'to have faith' is also included the acceptance of Muhammed (P.b.u.h.) as the Prophet of Allah and Quran as the Divine Book revealed to him.

16. It shows that as a result of having faith and righteous conduct a man's quality of humanity blossoms and he conquers higher peaks of real progress.

What doubt can there be about those creatures being the best creatures who inspite of all kinds

of temptations from the devil and various kinds of trials and tribulations through which they have to pass continue to be loyal and worshipful to their Creator?

17. Allah's pleasure is the greatest reward with which the people of faith will be blessed. Paradise will be the manifestation of Allah's pleasure, and therein the faithful slaves will

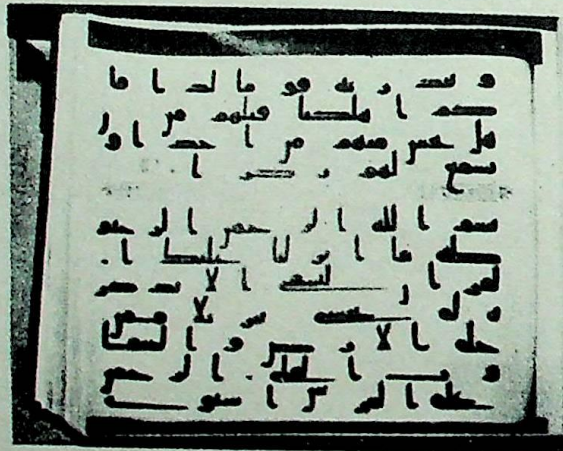
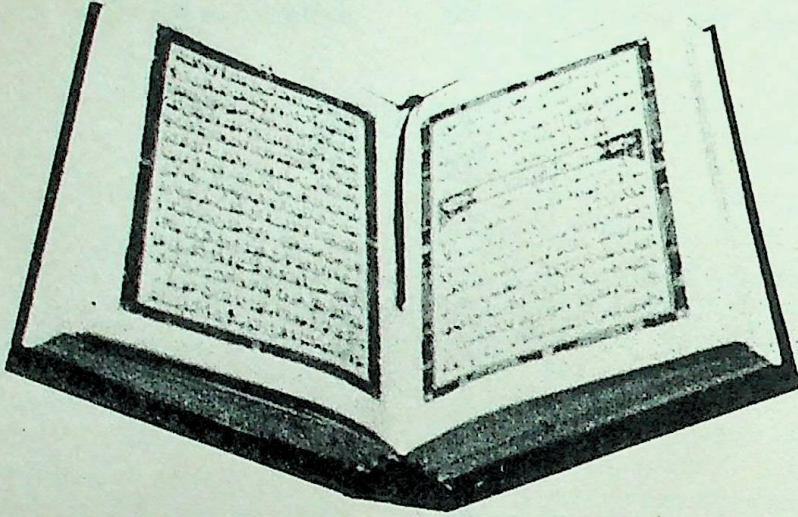
discern the gifts and favours as well as experience spiritual pleasure and satisfaction.

18. To fear our Lord is the real spirit of the religion. Those people who have this spirit are the real righteous people, and on this ground they deserve to get the reward which has been mentioned in this verse.



The Holy Quran

صُفْحًا مُطَهَّرًا



▲ صورة لمصحف عثمان بن عفان رضي الله عنه

Photograph of the Quran of the caliph Usman

99 SURAH AZ-ZILZAL (THE EARTHQUAKE).

NAME: In the first verse a mention is made of the earth being shaken on the Doomsday, which gives the Surah its name.

TIME OF REVELATION: It was revealed in Mecca, during the early stages of the Mission, as is clear from the subject-matter.

CENTRAL THEME: is the rising up of man on the Doomsday so that the entire record of his deeds may be placed before him.

ORDER OF THE VERSES: In Verses Nos. 1 to 3 is mentioned the condition which the earth will present on the Doomsday and by seeing which man will be completely taken aback.

In Verses Nos. 4 and 5 it is stated that the earth will speak up and will relate its story so that whatever man has done on its back may be presented as a historical evidence.

Verses Nos. 6 to 8 show that on that Day people will proceed in different groups for the presentation of their records of deeds and there will not be the slightest good or evil whose record will be held back from man.



99. — SURAH AZ-ZILZAL (THE EARTHQUAKE)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. When the earth will be shaken with utmost force.¹
2. And the earth will throw up her burden,²
3. And man will say: 'What has happened to her'.³
4. On that Day she will relate her chronicles,⁴
5. Because your Lord will have given her the command.⁵
6. On that Day people will proceed in different groups to be shown the deeds that they had done.⁶
7. Then whosoever has done an atom's weight of good will see it,
8. And whosoever has done an atom's weight of evil, will see it.⁷



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُورَةُ الزَّلْزَلَةِ (٩٩) مَكِّيَّةٌ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ①
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ②
وَقَالَ الْإِنْسَانُ مَا لَهَا ③
يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ④
بِأَنَّ رَبَّكَ أَوْحَى لَهَا ⑤
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ⑥
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑦
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

COMMENTARY

1. This is the description of the second stage of the Doomsday when all the dead people will be revived and they will proceed, as is clear from the verses that follow.

On that day the whole globe of earth will be shaken with such a force that its shaking cannot be even imagined. The earthquake that will shake the world on the Doomsday will be the biggest ever and the biggest of the big earthquake that had rocked the earth previously will be most insignificant taking into consideration the intensity of this earthquake.

2. Means the dead bodies, which the earth will throw out, as if the dead bodies are a burden on the earth, of which the earth wants to unburden herself. The idea is to explain that after death man's body is not destroyed when it mixes up with dust, but that it remains as a trust with the earth, although chemically it might have taken any other form, and this trust earth will return on the Doomsday, that is the parts of a man's body, after undergoing chemical changes, will again appear in their original form.

In the sense of throwing out the burden is also included those evidences which are buried in the earth. (For detailed explanation, please see Surah Inshiqaq, Note No. 4)

3. That is: Man, after coming out of the grave, will shout in panic as to what has happened to the earth that she is being convulsively shaken and is confronted with a great calamity. In the beginning man will be at a loss to know what has happened to the earth, but later on he will realize that it is the Doomsday. However, those who are sincere in their faith, for them the Doomsday will not pose any problem and they will not be frightened.

4. That is: The earth will relate its full story as to how man who was sent as a viceregent on the earth had misbehaved on the earth; that who prostrated before his Creator and who performed the *Bhoomi Pooja*; that who constructed a mosque on the earth and who built a cinema house; that who organised religious meetings and who arranged singing and

dancing programmes; that who was striving for peace for mankind and who was showering bombs for destroying cities; that who was working for the reform of the society and who instigated rioting; that who fought the wars, when and where and for what purpose; in short the earth will relate all the chronicles about the events that had taken place on this earth in such a way as if a tape recording of them had been taken; and on the Day of Judgement the whole recording will be played for the people, so that proof may be provided of whatever they were doing on the earth and the demands of justice may be met. It is mentioned in the *hadith* that the Prophet recited this verse and asked: "Do you know what chronicles the earth will relate?" The people replied: "Allah and His Messenger know better". He said: "She will give evidence about every man and woman that he or she did this and this work on such and such day on her back." (Tirmizi - Abwab Tafseerul Quran).

5. The question arises how a non-living body like earth can speak and relate what man has done in this world. The answer is given in this verse, that is it will speak up by the command of the Almighty. At another place in the Quran it is stated that the skins of the sinners will give evidence against them on the Day of Judgement, and when in amazement they will ask as to why they gave evidence against them, the skins will reply that the God who has given speech to every thing has also given them speech.-
(Ha Meem Sajda - 21).

In other words the things which in our experience are non-speaking will be seen by us to be speaking on the Day of Judgement. The Being who can create man from dust, what difficulty is there for Him to give speech to the dust? When we hear our echoes in the big domes then why is it impossible for us to hear echoes on the Day of Judgment, when there will be altogether a new system? And in the age of television, tape recorder and photography, it does not need any special effort to prove that every act and movement of man is being imprinted on every particle of dust.

6. On the Doomsday from various corners of the earth, people in different conditions will proceed in order to gather in the ground of *Hashr*. There they will be shown the records of their deeds. All the men that were born till the Doomsday and died, whether they might have been buried in the earth or might have been drowned in the seas, whether their dead bodies were burnt or were dissolved in the atmosphere, all these bodies will come out from the earth on the Doomsday, so that they may see the result of whatever they have been doing. 'To be shown the deed that they have done' shows that the scenes of the practical life lived by men will be shown to them.



7. That is: On the Day of Judgement, every man woman who will be shown the scenes of his oral and practical life, will see the slightest of the slight good or evil deed that he/she had done. As regards the matter of reward and punishment, it will be decided, with a view to meeting the demands of justice and according to those rules which have been explained by Quran at other places, e.g. whose scale will be weightier, tilting the balance in his favour, will be successful, or that the deeds of the infidels will be declared weightless, or that polytheism is an unforgiveable sin, and for the infidels there is eternal punishment of hell fire, etc.

100 SURAH AL-A'DIYAT (GALLOPING HORSES).

NAME: The Surah takes its name from the word 'Al-Addiyat' occurring in the first verse.

TIME OF REVELATION: It is Meccan and seems to have been revealed in the earlier stages of the Mission.

CENTRAL THEMES: The irresponsible attitude that is created as the outcome of being unmindful of having to answer before Allah; this attitude makes man ungrateful to Allah and incites him to misuse gifts and favours granted by Him.

ORDER OF THE VERSES: In Verses Nos. 1 to 5 the war horses have been presented in evidence to show how man misuses the energies bestowed by Allah.

Verses Nos. 6 to 8 reproach man for being ungrateful to Allah and for being in love with his wealth.

In Verses Nos. 9 to 11 man is warned that on the Doomsday he will be revived and he will have to appear before Allah. On that day all his secrets will come out in the open, and he will feel that not even his unexpressed intentions and designs are hidden from Allah— those intentions and designs which he had hidden in the innermost recesses of his consciousness.



100. SURAH AL-A'DIYAT (GALLOPING HORSES).

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. By¹ the galloping horses² that pant,³
2. And strike sparks of fire (from their hoofs),⁴
3. And raid at dawn,⁵
4. And raise the clouds of dust therewith,⁶
5. And in such a condition penetrate into the midst
(of the foe) en masse.⁷
6. Truly, man is very ungrateful to his Lord.⁸
7. And to this he himself bears witness,⁹
8. And he is extreme in his love of wealth.¹⁰
9. Does he not know the time when that which is in the
graves will be taken out,¹¹
10. And what is hidden in the breast will be examined,¹²
11. Surely, their Lord on that day will be fully acquainted
with them.¹³

اِيَّاَهُمْ (١٠٠) سُورَةُ الْعَدِيَّتِ مَكِّيَّةٌ ثَمَانِيَةُ اَيَاتٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَالْعَدِيَّتِ صَبْحًا ١
فَالْمُورِيَّتِ قَدْحًا ٢
فَالْمُغِيرَتِ صُبْحًا ٣
فَأَثَرُنَ بِهِ نَقْعًا ٤
فَوْسَطُنَ بِهِ جَمْعًا ٥
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦
وَلَّاهُ عَلَىٰ ذٰلِكَ لَشْهِيْدٌ ٧
وَلَّاهُ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ٨
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ٩
وَحُصِّلَ مَا فِي الصُّدُوْرِ ١٠
إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ١١



COMMENTARY

1. For the explanation of the swearing, Note No. 14 of Surah Takveer may please be seen.

2. Means war horses, which gallop very fast. At the time of the revelation of Quran, horses were considered very important in battles.

3. Panting of the horses, and inspite of this, continuing their running shows that Allah had given them great strength.

4. That is: In battles or in assaults when the horses are made to run fast, they run with such speed that their hoofs shed sparks of fire. These sparks of fire are created by the friction of the hoofs with the stony ground, which can be seen in the darkness of the night.

Running of the horses, shedding sparks of fire, shows that Allah has placed great strength under the control of man.

5. It was the practice of the Arabs that whenever they wanted to attack some tribe or township, they used to start on their horses in the night and attack at dawn. They did not attack in the night because it was difficult to fight in the darkness of the night, and attacked at dawn because they wanted to surprise the enemy and take him unawares.

6. That is: These horses ran so fast that they left a trail of clouds of dust. Thus their attacks were accompanied by clouds of dust.

It should be noted that the Arabian region is a desert and in the days of the revelation of Quran there were no *pucca* roads, therefore, the running of horses must have been raising a lot of dust, by seeing which people would be anticipating that marauders were coming.

7. That is: They penetrate into the midst of the assembled foes and inflict heavy losses.

In these verses a picture of the assault of the Arabs has been drawn, which they used to carry out with the intention of looting and plundering. When one tribe attacked another tribe, it used horses for the purpose. These horses used to run in the darkness of the night, shedding sparks of fire from their hoofs and at dawn accompanied by the clouds of dust raised by their running,

used to attack the camps of the victims, and used to penetrate into the midst of the defenders. This used to be followed by general loot and plunder, and by making male and female captives as slaves. This state of affairs had created a state of disorder in the country. There was always a fear in the townships or camps that some marauders might attack them.

Quran has drawn a picture of plundering in order to make men conscious of this tyranny and cruelty, in which speedy horses were used. It is like the modern times when for false and unfair objectives highly speedy air planes are used in the battles, and towns and cities are destroyed by indiscriminate bombings. A picture of these depredations should be drawn in words so that humanity may be shaken against these tyrannical activities.

8. For bringing home to people this fact the oath of the galloping horses has been taken. It means that fast horses are a great gift from Allah and they are of great value in battles but their use for false objectives and for tyrannical purposes is a misuse of this gift and ingratitude to Allah.

In the modern times the discovery of the atomic energy is a great gift and blessing from Allah for man, and he can be grateful for this gift only by using this power and energy for constructive work, but if he uses it for destructive purposes like manufacturing atom bombs, and for using it to destroy the big cities and unleashing tyranny on humanity, this will be an open depreciation and misuse of the gift and a great act of ingratitude against Allah.

9. That is: This ingratitude of man does not need any proof. His own conscience is a witness to that. He may put forth a number of excuses for misusing the gifts from Allah, but his nature will shout with its inner voice that he has committed a wrong. Many people openly express their ungratefulness to their Lord, and they themselves are a proof of their ingratitude.

10. That is: Man loves his wealth and property more than he loves God. Instead of being a God-worshipper he has become a wealth worshipper. Accordingly, he does not hesitate to shed blood and plunder in order to become rich.

It should be noted that the disapproval of Quran of the love for wealth means that man should not love wealth more than God, should not make only the earning of material gains as his objective instead of the success in the Hereafter, should not ignore the distinction between *halal* and *haram* for achieving wealth, and should eschew usurping the rights and misappropriating the properties of others. This mammon-worshipping existed in every age, and its modern version is the present 'capitalism.'

11. That is: All the dead persons will be revived (See Surah Az-Zilzal, Note Nos. 2 and 6)

Here the question is posed as an admonition that man indulges in plundering and in wealth-worshipping because he does neither believe in his revival, nor in his accountability on the Day of Judgement, whereas this event is inevitably to occur.

12. On the Day of Judgement, not only the external deeds will be seen by men but that the feelings, intention, designs, purposes behind these deeds which motivate them, will also be seen by them, so that the demands of justice may be fully met. The decisions will be announced thereafter.

In this connection the first secret of the breast which will be disclosed will be man's faith or infidelity, that is whose heart contained faith and whose heart 'kufr' or rejection of truth. Those men who had been calling themselves as Muslims, but were hiding infidelity in their hearts, their infidelity will manifest on that day. Similarly those persons who might have done righteous deeds for some false purpose and under evil motivation will also be exposed. And those people who had been trying to justify the wrong acts that they performed so that others might think that they have not done any wrong thing, their objectives and intentions will also be exposed on that day.

13. Allah is aware of the external and internal state of everybody even today. But on the Day of Judgement this reality will be shown to them, and they will have no other go but to admit that Allah really knew the external and internal condition of every person, and on the Day of Judgement every decision that He will take will be fully backed by the full knowledge that He has.



101-SURAH AL-QARI'AH (THE CLATTERING CALAMITY)

NAME: The Surah takes its name from the word 'Al-Qari'ah' occurring in the first verse.

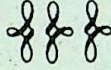
TIME OF REVELATION: It was revealed in Mecca, in the earlier stages of the mission, as is clear from the Central theme.

CENTRAL THEME: To warn about the great calamity of the Doomsday, and to intimate that on that day the standard for deciding a man's success or failure will be the righteousness of his deeds.

ORDER OF THE VERSES: Verses Nos. 1 to 5 warn about the calamitous condition of the Doomsday and its consequences.

In Verses Nos. 6 and 7 is mentioned the good results awaiting those whose scale of the virtuous deeds in the balance of deeds will be tilted in their favour.

In Verses Nos. 8 to 11 is mentioned the bad results which await those whose scale of good deeds will be lighter.



101 - SURAH AL-QARIA'H (THE CLATTERING CALAMITY)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful

1. The Clattering Calamity¹.
2. What is the Clattering Calamity?²
3. And what do you know what the Clattering Calamity is?³
4. The Day when men will be like moths scattered about⁴,
5. And the mountains will become like carded wool.⁵
6. Then, he whose balance will be heavy,⁶
7. Will be in a life of good pleasure.
8. And he whose balance will be light,⁷
9. His dwelling will be in 'Haviah' ⁸
10. And what do you know what it is?
11. Blazing Fire?⁹



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْقَارِعَةُ ۝

مَا الْقَارِعَةُ ۝

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ ۝

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝

فَأُمُّهُ هَاوِيَةٌ ۝

وَمَا أَدْرَاكَ مَا هِيَ ۝

نَارُ حَامِيَةٍ ۝

COMMENTARY

1. In the text the word 'Al-Qaria 'h' is used, which is one of the many names for the Doomsday. Its literal meaning is clamouring or clattering calamity. The reason for calling the Doomsday with this name is that it will appear in the form of a great calamity. When in the night a visitor knocks at the door, those who are sleeping suddenly wake up, similarly this calamity will also befall suddenly which will create a terror in the hearts of the people.

2. This question is asked so that the people should wake up from their slumber of negligence.

3. This question is asked to intimate about the reality of the Doomsday and to express its calamitous results. The idea is to warn the people not to consider it an ordinary event.

The confidence and certainty with which Quran relates the occurrence of the Doomsday and in this connection the details that it mentions are the clear proof of its truth. Today there is no revealed book available which presents such a clear idea about the Doomsday and that too with such details.

4. That is: On the Doomsday, people will come out from their graves separately and in scattered groups. They will be like scattered moths. The picture of the peoples' scattering on this Day has been drawn in Surah Qamar in this way:

حَسْبًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ
جَرَادٌ مُنْتَشِرٌ - (القمر - ٤)

"With downcast eyes, they will come out of the graves as if they are scattered locusts." - (Al-Qamar 7).

When man will rise from the grave, there will be no members of his family with him nor any relatives. He will find himself among a scattered mob of strangers and in a new environment. Seeing the changed condition of the earth and the skies, he will be extremely terrified.

5. That is: As the carded wool flies in the air in minute particles, similarly these big and huge mountains will fly in small particles in the air. When mountains like Himalaya will be flying, then what castle, what palace and what building will remain standing on the ground?

The rejectors of the belief in the Doomsday wondered how strong and huge things like mountains could be uprooted. Their doubt was on account of their inability to correctly appraise the might of Allah. It is obvious that the God who has the ability to create mountains and to fix them in the ground, why can He not have the power to turn them into small particles and make them fly in the air? In the modern times of scientific discoveries it has become quite easy to understand these things. If there is so much energy in the atom that by splitting it great explosion and havoc can be caused, then why by splitting the atoms of the mountains the calamitous Doomsday cannot be caused?

6. On the Doomsday the deeds will be weighed, and for weighing them a Balance will be installed. In this balance only those deeds will be shown to be heavy which were performed on the basis of truth, because on the Day of Judgement weight will be for the Truth, as is mentioned in Surah A'raf:

وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ ط (الأعراف - ٨)

"Weight that Day will be the Truth." — (Al-A'raf)

And the condition for success will be that the balance should be heavy, and a man's balance will be heavy only when he must have lived his practical life on the basis of truth. The more a man's deeds of virtue, the heavier will be his balance.

This balance of justice is connected with the condition obtaining in the Hereafter. And the measure of time and space and the standard of measurement in the Hereafter will be quite different from those of this world. Therefore, we are unable to understand fully the nature of that balance of justice. Accordingly, we should rest content with Quran's mention of the salient points only.

If there is anything astonishing in the matter of weighing of man's deeds, then the scientific inventions have ended this astonishment, because now a number of instruments have been invented to measure the states or conditions, for example to measure the heat of the body, which is a state, thermometer is used, similarly to measure the pressure of the air barometer is employed. When it has been possible for man to

measure the state of a thing then what is the difficulty for the Creator of the heavens and earth in installing a balance for weighing the deeds of man?

7. The light balance will be of those persons who had been living their lives on the basis of falsehood. Their deeds, however good they may appear outwardly, will be weightless in the balance of justice of the Hereafter, because falsehood itself has no weight whatsoever. Similar will be the case of the evils and sins. Today when this thing has been physically observed that whatever thing has weight on this earth becomes weightless in space, then what difficulty is there to believe that the stupendous achievements of the worshippers of the falsehood, however weighty and magnificent they may be in the eyes of the world, will prove to be quite weightless in the conditions of Hereafter.

8. 'Haviah' means a deep pit. This is another name of the hell, as it is very deep, and in this the sinners will be thrown from the above.

9. That is: This deep pit of the hell, will be full of the blazing fire.

The vastness of the hell, its depth, and its extra-ordinary fire are such things about which many people heard and thought them to be unbelievable. Today also many people do not believe that there can be such a thing as hell. But in reality it is their narrow-mindedness and short-sightedness, because the existence of the hell is not at all astonishing and unbelievable. We have the example of the sun before us. Its temperature is 27 million degree F.H. Its diameter is 109 times bigger than that of the earth, and its volume is 3,33,000 times greater than that of the earth. The sun is composed of highly heated gases, in which great magnetic storms occur every now and then. From the information collected by Science, an idea of sun's great vastness, its fathomless depth and its terrific heat can be had. In other words the sun is in this world a living model of the hell, and looking at it, the hell of the Hereafter not only appears to be possibly existing but its existence seems to be certain.



102 SURAH—AT—TAKATHUR (EMULATION IN WORLDLY INCREASE).

NAME: The Surah derives its name from the word 'Takathur' occurring in the first Verse, wherein it is mentioned that this tendency of emulation in grabbing more and more money is the cause of neglecting the real aim of life.

TIME OF REVELATION: It is Meccan and from the subject-matter it appears that it must have been revealed in the early stages of the Mission.

CENTRAL THEME: To inform the people about the reality that getting completely absorbed in acquiring wealth, property and other worldly benefits and spending the entire life for this purpose, without paying any heed to the reckoning of the Hereafter, is most ill-advised, unwise and disadvantageous.

ORDER OF THE VERSES: In Verses Nos. 1 and 2 those persons have been shaken who think that the wealth of this world is the be-all and end-

all of everything, and who are so much absorbed in this gold-grabbing that they are totally unmindful of what is going to happen beyond death.

In Verses Nos. 3 to 5 people are warned about what is beyond death and that they will see it when death closes their eyes. Had you had believed in this truth, you would not have been negligent about the future and you would not have thrown yourself in this mad rush for gold and worldly objects.

Verses Nos. 6 to 9 warn that you may or may not believe in the Doomsday, but that Day is most certain to occur and you will see it with your own eyes. At that time you will be certain about its reality, but that time will not be for action but for giving an account, and you will have to answer for every favour that God had bestowed on you, in His presence.



102 . SURAH AT-TAKATHUR (EMULATION IN WORLDLY INCREASE).

آيَاتُهَا (١٠٢) سُورَةُ التَّكْوِيْنِ مَكِّيَّةٌ رُكُوعُهَا

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. The emulation for acquiring more and more wealth made you negligent!¹
2. Until you reached the graves,²
3. But Nay, you soon shall know!³
4. Again, Nay, you soon shall know!⁴
5. Nay, had you known with surety⁵, (you would not have gone after the world.)
6. You shall indeed see Hell⁶.
7. Again, you shall see it with sure vision!⁷
8. Then, on that Day, you shall be certainly questioned⁸ about the pleasures.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَهْلَكُمُ التَّكَاثُرُ ۝
 حَتَّى زُرْتُمُ الْمَقَابِرَ ۝
 كَلَّا سَوْفَ تَعْلَمُونَ ۝
 ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝
 كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝
 لَتَرَوُنَّ الْجَحِيمَ ۝
 ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝
 ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝



Commentary

1 That is: You are so much absorbed in acquiring wealth, property and means of luxurious living that your real purpose of life and your real destination has been lost sight of. All your efforts are directed towards earning wealth and acquiring high position in society. You are not prepared to rise above this and think seriously.

Total absorption of man in acquiring wealth is that basic weakness of man in which he is always involved. However, in the modern times it has acquired a few 'progressive' forms such as wealth-worship has become capitalism and matter-worship has come up as materialism. If earlier man did not believe in the Hereafter, now he denies the very existence of God. Formerly man ignored a few moral values in making money, now for worldly benefits he has become totally bereft of them. Then, under the influence of the modern civilized progress everybody is anxious to raise his standard of living, and in the economic and financial fields individuals as well as nations are locked in cut-throat competition, but none is concerned with raising the standard of morals. And there is none who takes the trouble of thinking whether this world is really the last stage of life, or are there no further stages through which man will have to pass? By not paying attention to these most important questions, man has moved far away from his real purpose of life, and he is in such a state of negligence that he is not aware what is at his back and what is ahead.

2. That is: For grabbing more and more wealth and for acquiring as much property as possible you have spent your whole lives in it and till your last breath you were not prepared to ponder over the facts which will confront you after death.

In a *hadith* too man has been warned on his desire for more wealth and unending greed. Ibn Abbas narrates that the Prophet has said:

لَوْ كَانَ رِيبٌ بَيْنَ آدَمَ وَآدِيَانِ مِنْ مَالٍ لَمْ يَتَغَيَّرْ ثَابِتًا
لَا يَمْلَأُ جُوفَ ابْنِ آدَمَ إِلَّا الشَّرَابُ
(بخاری کتاب الرقاق)

"If man had two valleys full of wealth and materials, he would still desire to have the third. Only dust can fill man's belly (greed)." — (Bukhari — Kitabur Riqaq).

Dust can fill the belly means that a man's greed can be ended only after his mixing up with dust, after his death.

3. Soon this reality will be clear to you that abundance of wealth and worldly materials is not the real success, but the real success is acquiring of the wealth for the next world. At that time you will realise your mistake that by ignoring the Hereafter what a calamitous end you have invited.

4. This repetition is for stressing the point and to hint at the inference that the reality about the world-seeking comes before your eyes at the time of death and secondly it will come when the Doomsday will occur.

5. That is: If you had believed in the Day about which the Quran is informing you, then you would not have spent your life in negligence and running after the world, and you would have made preparations for the next world.

6. If you do not want to acknowledge the existence of Hell, you may not do so, but its existence is a reality and that Day is inevitably to occur when it will appear before you and you will see it with your physical eyes.

7. That is: Your having a glimpse of the Hell will not be in the world of dreams, but it will be in the world of reality. Today what you think is unbelievable, when the same thing will come in your observation, then you will believe in it.

8. In the pleasures are included all the pleasures, gifts, etc. bestowed by Allah, e.g. provisions for maintenance, wealth and property, children, energies and capabilities, means and resources, rank and position, government and power, etc. Whatever bounty or pleasure man gets in this world, there is also with it a responsibility, and that responsibility is first to thank God for his favours, and then to utilise it for those works which are liked by Him. If a man pays Allah's

dues in this way, then on the Day of Judgment the stage of reckoning will be easier for him and he will be considered as deserving of the eternal pleasures and favours from his Lord. But if he does not at all accept the existence of God, or if he believes that He exists but thinks that the givers of these pleasures and gifts, etc. are many gods, or that a particular favour has been bestowed by a particular devi or devta, and on the basis of this false belief he uses Allah's gifts, having no regard for His likes or dislikes, then on the Day of Judgment he will be questioned very severely, and on account of his ingratitude and criminal behaviour he will be liable to receive very harsh punishment.

With reference to its context, this verse hints particularly at the pleasure or gift of wealth and property, and that you definitely have a yearning to get more and more of it, but in this connection you are unmindful of your accountability about it. Had you realised that you had to answer about it in the presence of Allah, then instead of becoming greedy for wealth, you would have been contented, as more wealth means more accountability, and therefore greater difficulty. It should be noted that on the Day of Judgment everybody will have to answer for his deeds, whether he be a Muslim or an infidel. In a *hadith* it is mentioned:

لَا تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ عَمَلِهِ
فِي مَا آتَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ
أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جَسَدِهِ
فِيمَا أَبْلَاهُ (ترمذی ابواب الزهد)

“(On the Day of Judgment) Man's feet will not move unless he is asked about all these things: about his age, in what work did he spend it, about his knowledge, how far he acted on it, about his wealth, from where he earned it and on what he spent it, and about his body as to how it was worn out.”

On an occasion the Prophet, with Abu Bakr and Umar went to an Ansari's house to satisfy the pangs of hunger. They treated them with dates and flesh of animal, and all ate till they were satisfied. Then the Prophet said:

وَالَّذِي نَفْسِي بِيَدِهِ لَتُسْأَلَنَّ عَنْ هَذَا النِّعَمِ
يَوْمَ الْقِيَامَةِ -

(فتح القدير لشوكاني ج ٥ ص ٢٩٠ بحواله مسلم)

“By the Being in whose hands is my life. On the Day of Judgment you will be definitely asked about this pleasure.”

— (Fathul Qadeer Shaukani, Vol. V, P. 490 — as quoted by Muslim).



103. SURAH AL — ASR (THE TIME).

NAME: The Surah takes its name from the word Al-Asr (The Time) in the first verse.

TIME OF REVELATION: It was revealed in Mecca in the early stages of the Mission.

CENTRAL THEME: To make aware of the fact that the human caravan is speedily advancing towards eternal ruin. Only those people can be safe from this ruin, who are believers and who act righteously, and who fulfil the demands of faith.

ORDER OF THE VERSES: This Surah consists of three small verses, but in its meaning it is so deep and vast that it not only contains the entire history of the rise and fall of humanity but it also acts as a tower of guidance, directing the people, nations and communities to the right path, so that they may reach the desired destination, and may not fall into the pit of destruction by following the wrong path.

The evidence of time through ages has been presented in support of the contention that man cannot escape ruin if he does not develop in himself the qualities of true faith and righteous conduct.



103. SURAH AL-ASR (THE TIME)

آيَاتُهَا (١٠٣) سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ زُوْعُهَا

(Translation of the text)

In the name of Allah, Most Gracious, Most Meriful.

1. By the Time¹,
2. Verily, man is in loss²,
3. Except those who believed³, and did righteous deed,⁴
and enjoined upon each other truth⁵, and enjoined
upon each other the patience⁶.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ

إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِرٌ

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا

بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ



Commentary

1. Before this we have made it clear that the different things which are sworn by in the Quran are not in themselves holy or great, but that they have been sworn by as witnesses and as proofs for certain contentions. Here the Time is sworn by in the same sense.

In the text the word *Asr* is used, which means time. This word particularly signifies the quick and speedy passage of time.

2. This is the thing for which the evidence of the time has been presented. This evidence is in connection with the following: (i) The most valuable thing with man is the capital of time, which is a part of the age that is passing. This time is very limited and passes off speedily. As ice goes on melting every moment, and a trader must sell it before it totally melts away. Similarly if the time of life that has been allotted to man is not utilised by him and he does not make provision for the Hereafter, then he will definitely be in a loss, for every moment that is passing causes his capital to diminish. In other words the Clock of Age is reducing our life with the same speed with which the hand showing seconds in the clock is moving and thus increasing our losses every second, except when we realise the value of time and spend it in such acts as would prove useful in the end and as would help in making our life in the next world better.

(ii) The events of history which were the manifestations of the wrath of Allah are the proofs of the fact that those nations that adopted the policy of infidelity, transgression, opposition to truth, Etyranny and mischief, were ruined, as if the world is presenting this reality in the mirrors of history and is showing which nations were destroyed and which nations were saved.

(iii) This world is a testing ground, and not a place of amusement. In this examination hall man has been given different question papers to solve and for this purpose the time has also been fixed. Therefore, the man who wastes his time in amusements instead of in solving the question paper, is definitely putting himself to great loss, and for the loser of the time, failure is destined.

Besides these aspects, there is another point hidden in the swearing by *Asr*, and that is that the

time of the end of the world is coming near, as if the time between the sending down of the last Prophet and the Doomsday is the same which is between the prayer of *Asr* and the prayer of *Maghrib* (sunset), presuming human life on earth as one day. Accordingly the Prophet has said:

إِنَّمَا بَقَاءُكُمْ فِيمَنْ سَلَفَ قَبْلَكُمْ مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ -

"Compared to the communities that have passed away, your life in the world is for the same time which is between the prayer of *Asr* and the prayer of *Maghrib*."

(Ruhul Ma'ani, Vol. 10, P. 292, with ref. to Bukhari)

'Khusran' means the loss of a lifetime, eternal ruin and destruction, which will confront man on the Day of Judgment.

3. That is: Only those people will be safe from the eternal ruin of the Hereafter, who will accept the faith of Islam and pass their life in a righteous way.

The meaning of accepting the faith has been explained in Note No. 6 to Surah Baqarah.

4. It shows that to be safe from the ruin in the Hereafter mere belief is not sufficient, but that with it righteous conduct is also necessary. And the fact is that where the belief will be present in reality, there its light will also illuminate the practical life and such a man will become a person of good character. But where the faith would be in the form of a static belief that has not influenced the consciousness, then practical life will not change for the better. From a good seed only a good tree will grow and from a bad seed a bad tree. It is impossible that there is pure and firm faith in the heart and the practical life is full of wickedness and evil. The corruption in the practical life is the proof that the faith is not in a healthy condition.

The reality of righteous conduct has been very nicely described by Allama Farrahi: "Allah has termed righteous acts as 'Salihat'. the use of this

word leads one to that great wisdom that the means of the welfare and progress of all external and internal, religious and worldly, personal and social, physical and mental matters is the righteous conduct. That is, the righteous act is that act which may become the means of life and development for a man and through which man may be able to pass through those stages of progress that are innate in his nature."

(Majmua Tafaseer Farrahi, P. 352)

5. Truth and patience are included in righteous acts, but since they are the basic virtues, their mention has been made specifically.

Truth is that statement which is correct, based on justice, and according to reality. It is the opposite of falsehood, and it is also applied to the whole religion, and also on its teachings. It is also applicable to that statement of truth which is presented according to justice and fairplay in the presence of the tyrannical rulers or the followers of falsehood. Besides it is applied on those rights too the paying of which may be incumbent upon man morally and by the Shariah, e.g. the rights of God, the rights of the Parents, the rights of the relatives, neighbours, poor and the beggars, etc.

The quality of the faithful mentioned here that they *enjoin upon each other* truth elicits that the faithful people not only stuck to the truth but that they also *enjoined upon* others to follow it. In other words the faithful people were not so insensitive that when they see the falsehood gaining ground or the anti-truth and forbidden things becoming common in the society, they do not sit silent as spectators, but realising their social and moral responsibility, they raise the voice of truth and try to reform one another. Indirectly from this, the principle is also proved that the expression of truth is the right of the faithful people and they should have this freedom at all costs.

6. Various kinds of difficulties are experienced in accepting the truth, to support it, to speak the truth and to follow the path of truth. All kinds of sufferings have to be endured and people have to pass through storms of opposition. Losses have to be borne, and sacrifices have to be offered, therefore it is also necessary to have with truth, patience, steadfastness, tolerance, forbearance, determination and courage. In the meaning of patience all these things are included, and with this reference exhortation of patience is considered necessary.



104 SURAH AL — HUMAZAH (SCANDAL-MONGERS).

NAME: In the first Verse Al-Humazah (The Scandal-mongers) have been warned that these acts of theirs would cause their ruin. From this reference the Surah takes its name.

TIME OF REVELATION: It is Meccan and from the theme it appears that it must have been revealed after the revelation of Surah Al-Asr.

CENTRAL THEME: To shake the wealth-lovers by declaring that people of character like theirs will inevitably get what is coming to them.

ORDER OF THE VERSES: In Verses Nos. 1 to 3 a picture of the hoarders of money is drawn and they are warned that such a conduct is the inevitable cause of their ruin.

Verses Nos. 4 to 9 describe what will be the ultimate fate of the lovers of wealth.

This Surah is so much related to the previous Surah that it appears to be its supplement. The previous Surah ended with describing the qualities which guarantee the final success, while this Surah commences with the description of those bad qualities which cause the ruin of man.



104.SURAH AL — HUMAZAH (SCANDAL-MONGERS).

آيَاتُهَا (١٠٤) سُورَةُ الْهُمَزَةِ مَكِّيَّةٌ لَوُحُومًا

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Woe to every one who is a *scandal-monger and slanderer*¹,
2. Who amassed wealth and counted it².
3. He thinks that his wealth would make him last for ever³.
4. By no means⁴! He will be flung into *Hutamah*,⁵ (Crushing Fire)⁶.
5. And what do you know what *Hutamah* is?⁷
6. Fire of Allah, kindled⁸!
7. Which mounts up to the hearts⁹.
8. Verily, it shall be closed *in* upon them,
9. In outstretched columns.¹⁰

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝
نَارُ اللَّهِ الْمَوْقُودَةُ ۝
الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۝
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝
فِي عَمَدٍ مُمَدَّدَةٍ ۝



Commentary

1. In the last verse of the previous Surah (Al-Asr) those qualities were described which guaranteed to save man from the loss in the Hereafter and for the success in the next world. These qualities are the characteristics of the character of the faithful people, but for the lovers of this world they are not at all important, and particularly those persons who are lovers of wealth consider people of this character (righteous) as most insignificant. They even insult them and subject them to disrespect and slander. The pride of wealth creates meanness in them. They falsely accuse them of being concerned with the Hereafter only. They make fun of their religious activities and whenever they get a chance they taunt them.

At the time of the revelation of this Surah, this was the condition of the sardars of Quraish. They were proud of their wealth. Those persons who did not care for the worldly wealth and were busy working for the success in the Hereafter were subjected to scandal-mongering by them. They considered such persons as of no significance. According to them, wealthy people were only worthy of honour. They used to taunt them and make fun of them on account of their simple and righteous living. Here these activities of theirs have been criticised and renounced.

With reference to the context, the reprehensible act of slandering and taunting the faithful people is considered the posture and attitude of the miserly capitalists, as is clear from the verse that follows, but it does not mean that this act is indulged into only by the rich people, but the main idea of the verse is that whoever would indulge in this activity he would be preparing for his own ruin. In Surah *Taubah* the taunting by the hypocrites is mentioned, which they used to indulge into against the charities of the faithful people. The poor believers, whatever little they used to earn, from that they used to spend in the cause of Allah. They could not afford to spend big amounts in this way, but the hypocrites used to taunt them and make fun of them:

"Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them." — (At-Taubah — 79).

The explanation of the special aspect of the verse with reference to the context, has been given above. As regards its general aspect, it is: to insult those whom the Shariah has asked to be respectable to, and to be slanderous about them, to find faults with them and to hurt their feelings these are the manifestations of bad habit, which would earn adverse consequences in the Hereafter, even if the person indulging in these acts may be a Muslim.

It should be noted that in the olden days the methods employed for fault-finding and taunting were: making signs with the eyes while passing, to point with fingers, to pass remarks, to call bad names, and particularly saying uncomplimentary things in poetry, etc. But in the modern times, new methods have been invented, e.g. cartoons, satirical writings, humorous or witty dramas, satirical columns in the newspapers which have become the most popular entertainment in today's journalism, and all these things have now become a regular art. All these things are the modern and improved forms of 'humazah' and 'lumazah' (slandering and taunting), when through their means those persons may be maligned and ridiculed whom the Shariah has commanded to respect.

2. That is: This is the pride of wealth, that has created in them this mentality that they consider poor people as of no significance and mean, that they ridicule those who have established the correct relationship with their Lord and have graced their lives with virtuousness.

The lovers of wealth are always thinking about money. The greedy capitalists are busy all the time in trying to increase their capital. Their heart is always in their business and their mind in their accounts. Their entire attention is directed towards one goal, that is how to increase their capital and how can they enhance their bank balance. Their hankering after money keeps them worried so much that they have neither the time to think about God and the Hereafter nor are they psychologically prepared for listening to any advice in this respect. Their increasing greed does not allow them to pay the dues of the poor from the wealth God has given them, and they sit on their treasures like the proverbial snakes.

In the Injeel also the love for wealth has been

very effectively condemned:

'Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasure in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

(Matthew 6:19-21)

You cannot serve God and mammon.

(Matthew 6:24)

3. This is the reflection of the psychology of a capitalist. He considers his wealth as the capital of his life, and the way of living which he adopts shows as if he is going to live in this world for ever, and that he would never die.

Since wealth is the means of getting worldly pleasures and luxuries, the rich people are under an illusion that their riches is life-giving for them and is instrumental for their survival, although there is neither the power of life nor the power of survival in wealth. If it could have the power to give life, then it could have provided internal peace to men, while this is the thing which the rich persons lack most, and generally their lives are a bundle of worries. However, by leading the life of righteousness man does get internal peace. It is, therefore, clear that the thing which provides eternal life to man is righteousness, and not wealth. This reality has been described in Quran at various places. In the Injeel it has been described in this way that man does not live by bread alone but he lives by the word of God (Matthew 4 : 4), and the fact is that a man's wealth does not even go up to his grave, where is the question of giving him eternal life. But even today man's mentality about wealth is the same which it was in the past, that is instead of regarding wealth to be a means of getting worldly goods and spending it for righteous causes, he considers it as a means of his survival and goes on hoarding it, and then there is no limit to this hoarding. After becoming a millionaire, he wants to become a billionaire and thence a trillionaire, when in the society there are innumerable people who are unable to get even the bare necessities of life, and a very large number of virtuous acts and deeds cannot be performed for want of funds.

In short Quran condemns this tendency of hoarding money except that man may keep the money for meeting his own needs and that of his dependents.

4. This is the denial of such thinking of the lovers of money which has been described above.

5. In the text the word '*Hutamah*' has been used, which means that which breaks to pieces and crushes. This is the name of Hell. This quality of the hell has been mentioned as opposed to the condemned habit of slandering and *taunting*, mentioned in Verse No. 1. The idea is to show that the man who damages the honour of the sincere slaves of Allah, the hell will crush to pieces the honour of such a man and for insulting and disrespecting the faithful persons it will break him to pieces.

It is worth noting that as against *Humazah* and '*Lumazah*' (slandering and *taunting*) the use of the word '*Hutamah*' (which breaks to pieces) has not only created a similarity of the word sounds but there is also an appropriateness in their meanings, and this is just an ordinary example of the eloquence and miraculous effect of the holy Quran.

6. There is a hint in being flung into the hell that the realisation about the pride on account of wealth will come to him at the time when he will be flung into the hell with the hate, which he deserves.

7. This question is to give an idea of the destructive power of the hell.

8. This is the explanation of '*Hutamah*' which Allah Himself has given.

9. Points to the fact that to those hearts which nursed the love of wealth and riches instead of the love of Allah, the fire of Hell will leap up to them, and the eternal pain which man will feel when the fire will enter his heart cannot be surmised even by the state of pain of the patient of heart-disease.

10. That is: They will be surrounded by the outstretched, long columns of fire.

105. SURAH AL — FEEL (THE ELEPHANT).

NAME: The Surah takes its name from the mention of the fellows of the elephant in the first Verse.

TIME OF REVELATION: It is Meccan and belongs to the group of Surahs revealed in the early stage.

CENTRAL THEME: Describes the historical and eye-opening *fate* of those who, in their intoxication of wealth and power, had come out with the intention of demolishing the House of Ka'ba.

ORDER OF THE VERSES: The whole Surah relates the eye-opening aspects of the historical event, known as the Event of the Elephants. In the first Verse we are invited to ponder over what Allah did to the army which had proceeded to demolish the House of Ka'ba.

In Verse No. 2, it is shown how the measures taken by them backfired. In Verses Nos. 3 and 4 the miraculous power of Allah has been related which came into play for safeguarding His House. In Verse No. 5, the *exemplary* fate of the invaders has been related, which history has preserved in its pages.



105. SURAH AL — FEEL (THE ELEPHANT)

سُورَةُ الْفِيلِ (105) يَا أَيُّهَا

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Did you not see¹ how your Lord dealt with the fellows of the elephants²?
2. Did He not make their stratagem useless³?
3. And did He not send against them flights of birds⁴?
4. Which hurled upon them stones of baked clay^{5,6}.
5. And made them like the chaff, eaten⁷ (by the cattle).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝
 أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝
 وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝
 تَرْمِيهِمْ بِحِجَارٍ مِّنْ سِجِّيلٍ ۝
 فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝



Commentary

1. Although the Prophet is addressed directly, the real addressees are the Quraish and the people of Arabia who were well aware of this event.

2. By *fellows* of the elephant (*Ashabul feel*) is meant Abraha and his army, that had advanced with elephants to demolish the House of Allah (Ka'ba). The details of this event have not been described by the Quran, because this event was known to everybody. Besides, at the time of the revelation of this Surah eye-witnesses of this event were also living. Therefore, Quran considered it sufficient to mention only the instructive and moralistic aspect of the event, as to how Allah in an extra-ordinary way arranged to safeguard His House. There are no details of this event even in the traditions of the Prophet, however in the narratives and books on the life of the Prophet some details have been mentioned, particularly in the biography by Ibn Ishaq this event has been described in detail, but it also contains some exaggeration. Same is the case with other narrations. Therefore, keeping those narratives before us, we will try to give only those details whose authenticity is supported by circumstantial evidence and which appear to be reasonable.

This event took place in 570 or 571 A.D., when there was a Christian ruler of Yemen, named Abraha, who was subordinate to the Christian King of Abyssinia. The ruler of Yemen became jealous when he saw that the Arabs were attracted towards Ka'ba, which was the centre of their religious belief, and every year they gathered there in very large numbers. Out of jealousy he constructed a big church in Sana in order that the Arabs might be attracted towards it, instead of towards Ka'ba. He also planned to demolish Ka'ba and with this purpose in view he proceeded towards Mecca with a large army of 60,000 soldiers. In the front of this army there were a number of elephants and on account of this they were called the *fellows* of the elephants, or the people of the elephant.

In the way, from Yemen to Mecca, some Arab tribes tried to oppose him, but were unsuccessful, and the army reached the valley of Muhassir, which is near Mina, only a few miles from Mecca.

When the Quraish came to know of this invasion, their chief, Abdul Muttalib, who was the grandfather of the Prophet, prayed to Allah, holding the gate of the House of Ka'ba. Other people of Quraish were also with him in his prayer, the verses of poetry which he recited on the occasion are:

لَا هُمْ إِنْ الْعَبْدَ يَسْنَعُ رَحْلَهُ فَاْمَنْعَ رَحَالَكَ

"O Allah! The slave protects the people of his household, you also protect Your people.

لَا يَغْلِبُنْ صُلَيْبُهُمْ وَصَالِحُهُمْ غَدَاً إِحْمَالُكَ

Let not their Cross and their strength overcome Your strength.

إِنْ كُنْتَ تَارِكَهُمْ وَقَبْلَتُنَا فَأَمْرٌ مَا بَدَا لَكَ

If You want to leave them and our Qibla like this, then it is Your wish." — (Seerat Ibn Hisham Vol. I, P. 51)

For Quraish who were small in number to resist the army of 60,000 soldiers was very difficult. If they had clashed, the hope of success was very remote. The problem was of the security of the House of Allah, the security of the first House, which was built for the worship of Allah. Its extra-ordinary importance and greatness demanded that the arrangements for its security should be extra-ordinary. The divine ire stirred and then the invading army was not allowed to advance any further. The special elephant of Abraha which was in the front suddenly sat down in the valley of Muhassir. He was beaten till he was wounded, but he did not get up. If he were directed towards Yemen, Syria or the East, he would rise and run, but when he was turned towards Mecca he would sit down. In the meanwhile swarms of birds came flying, carrying stones and pebbles in their beaks and claws, and *hurled them upon* the army. The peculiarity of these missiles was this that whomsoever they touched, his body developed a boil which started dripping blood and pus, and in a short time the whole body dissolved. As appears from some narratives, perhaps it was a dangerous disease like the small pox, which had suddenly broken out in the army. The missiles which were

made of the baked clay were so much poisonous that their mere touch was sufficient to putrefy human body. This epidemic attacked the army in such a violent form that there was a panic and hundreds of soldiers died. Abraha also suffered very badly. Pus and blood were dripping from his body too, and his body was decaying. In the end his breast burst open and he died a very painful death.

This event took place in the month of Muharram, and the same year the Prophet was born in Mecca. (Al-bidaya wan-Nihaya, Vol. I, P. 175).

The most important aspect of this event is this that Allah made extra-ordinary arrangements for protecting His House. The rain of pebbles and stones from the beaks of the birds, and the pebbles and stones that were more deadly than the bullets, were the signs of the Divine Miracle; and such signs appear on special occasions only.

As regards its historical proof, the Quran itself is the greatest historical proof, because if the statement of the Quran were wrong — and such a thought can come to only those who do not believe in the authenticity of the Quran — then the citizens of Mecca would have emphatically denied it. But since there were eyewitnesses of the event living amidst them, and on account of the fame of the event everybody knew it, and therefore they did not dare deny the statement of the Quran. Besides, the poets of the pre-Islamic days have mentioned this event in their verses, for example Nufail who is an eye witness of the event, says:

حَدَّثَ اللَّهُ إِذَا أَبْصَرْتُ طَيْرًا
وَحِفْتُ حِجَارَةً تَلْقَى عَلَيْنَا

"I thanked God, when I saw the birds, and feared that no stone from the rain of the stones falling on us might hit me."

And of the defeat of Abraha he has to say as under:

أَيُّنَ الْمَفْسُ وَالْإِلَهَ الطَّالِبِ
وَالْأَشْرَمُ الْمَغْلُوبُ لَيْسَ الْغَالِبُ

"Where one can escape when God is chasing and shameless (Abraha) is defeated and he is not

victorious."

— (Seerat Ibn Hisham, Vol. I, P. 53-54).

3. That is: The steps taken by Abraha for demolishing the House Of Ka'ba were made unsuccessful by Allah and he did not succeed in his unholy intentions.

There was no hand of any *devi* or *devta* in defeating the assault of the *fellows* of the elephants. It was the miraculous power of Allah which appeared in the form of a punishment for the invaders. The people of Arabia also admitted this, and therefore the Arab poets have called it the miracle of Allah only, and the Quraish, who prayed with Abdul Muttalib, at the gate of Ka'ba, prayed to God alone, and not to the idols. This is the proof of the fact that the oneness of Allah is based on Turth, for accepting which the Prophet is inviting the Arabs and all the people and that idol-worship is totally based on falsehood.

4. This is the detail how Allah defeated the stratagem of the fellows of the elephants. To destroy them Allah despatched swarms of birds, in other words the army of the elephants was opposed by the army of the birds.

The narrators say that these birds were of a special kind and had come from the direction of the sea.

5. In the text the word 'Sijjeel' has been used, which is an Arabic form of the combination of the Persian words (*Sang* and *gil*). It means those stones which are made up of the baked clay. In volcanic regions the clay takes the form of stones, and perhaps that clay is called 'Sijjeel', and it is no wonder if the birds might have brought the stones from such a region, and in them there might have been some poisonous matter, or some poisonous germs which caused the epidemic. Any way they were not the common stones, but were a special kind of stones, and that is why Quran has expressly mentioned them as stones of the kind of sijjeel.

6. This pelting of stones by the birds was a kind of bombardment from the air, which destroyed the elephants and their fellows too.

The dropping of the stones has been described as (tarmeehim), pelting stones, because they had showered the stones on the army in such a way that the entire army had become its target, as if they were arrows which directly hit the targets. It is likely this might have happened on account of the high speed breeze which might have blown at that time. Probably because of this some Arab poets have called this pelting of stones by the birds as 'Hasib', that is the wind that showers stones.

One interpretation of the swarms of the birds that is given is that the birds had come to eat the carcasses of the elephants, and not to pelt stones. But this interpretation is not acceptable with reference to the context, and besides the eating of the dead bodies by the birds is not such a thing as Quran should make a special mention of. Therefore, the majority of the commentators who have explained that these birds had come to pelt stones and not to eat the carcasses of the elephants are correct.

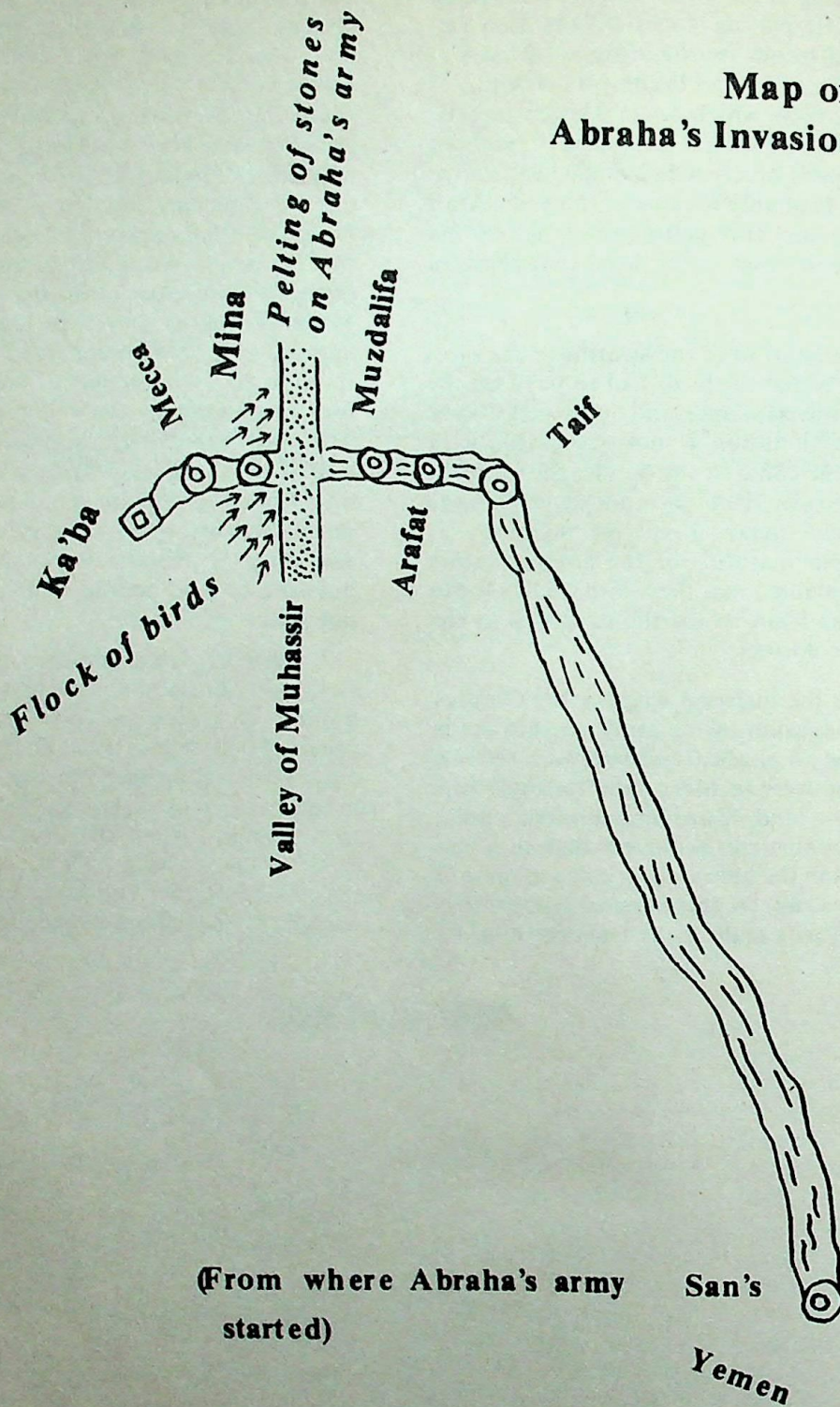
As regards the question whether the Quraish resisted the invasion of the army, the answer is that there was no physical clash between the two peoples. They were in Mecca and the army was between Mina and Muzdalifa, and therefore, neither this statement is correct that they ran away and hid in the hills as mentioned in some of the narratives, nor is this version correct that they pelted stones at the army from the hillside.

The statement of the Quraish hiding in the hills does not appear to be correct, because they were not cowards, and the advance of Abraha was resisted by some Arab tribes in the way to Mecca, as mentioned in these narratives. Then how can we believe that Quraish would not have opposed the invaders? How could their honour tolerate that they should run away leaving the House of Allah unprotected? And for protecting the House of Allah not a single soul should remain in the city! From the verses of Abdul Muttalib quoted above no signs of cowardice appear. Since they were small in number, and their success was doubtful, Allah made extraordinary arrangements for defending His House. The claim that the Quraish threw stones at the army from the hillside, and that the birds did not drop them, is a claim without any supporting proof; and when the going of the Quraish near the army of Abraha is not proved, then the question of their pelting stones at the army does not arise.

7. That is: Allah punished the fellows of the elephants in such a way that they became a mound of rotten carcasses, and a lesson to others. To liken it to the chaff that is eaten is with a view to stating that the big army became as insignificant and useless as the chaff which can be trampled. When the chaff is eaten by the cattle, it takes a very ugly shape. The fellows of the elephants met the same fate, and for this reason they have been likened to the eaten *chaff*.



Map of Abraha's Invasion of Ka'ba



(From where Abraha's army
started)

San's
Yemen

106 — SURAH QURAISH

NAME: In the first Verse a mention of Quraish is made, from which the Surah takes its name.

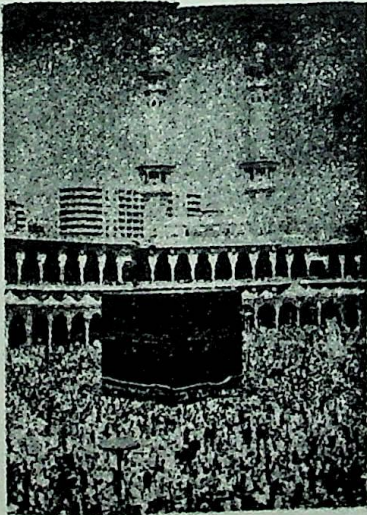
TIME OF REVELATION: In this Surah the words 'Rabba Hazal bait' (Lord of this House) occur, which are proof of the fact that this is a Meccan Surah, because the pronoun 'this' could be proper for the House of Ka'ba only when it was being revealed in Mecca.

CENTRAL THEME: From the subject matter it appears that it must have been revealed after the Surah Al-Feel; Allah has a right on the Quraish that they should worship Him only.

ORDER OF THE VERSES: In Verses Nos. 1 and 2, astonishment is expressed over the attachment that the Quraish have for their trade-journeys, because this blessing was available to them by the grace of Allah on account of His House (Ka'ba). but they were ungrateful to Him.

In Verse No. 3, the demand of this gift and blessing has been stated to be that they should worship only Allah.

In Verse No. 4, it has been mentioned that the livelihood and peace are the favours granted by Allah, and in acknowledging them they should worship only Allah.



فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

106 .SURAH QURAISH

آيَاتُهَا (١٠٦) سُوْرَةُ الْقُرَيْشِ مَكِّيَّةٌ رَكْعَتَانِ

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. How much attachment¹ the Quraish² have !
2. The attachment that they have for the journeys in winter and summer³.
3. So let them worship the Lord of this House.^{4, 5}
4. Who fed them against hunger and made them safe from fear⁶.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَا إِلَهَ إِلَّا هُوَ ①
 إِلَهُهُمُ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ ②
 فَلْيَعْبُدُوْا رَبَّ هَذَا الْبَيْتِ ③
 الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ④



Commentary

1. *Le (Lam-i-Majroor)* has been used here to express astonishment, which in Arabic is called the 'Lam of Astonishment'. Ibn Jarir Tabri too has preferred this meaning, and therefore, we have translated '*Li-Eelafi*' as 'How much attachment they have'!

2. Quraish is the name of a tribe, that were the Trustees of the House of Ka'ba. Prophet Ibrahim had settled his son, Prophet Ismail, in the land of Mecca. The Quraish were his descendents. One branch of this tribe was known as 'Bani Hashim'. Prophet Muhammed (S.A.W.) belonged to this family.

3. The land in Mecca was not cultivable, therefore, Quraish made trade their occupation. Accordingly, their trade caravans used to go to Yemen in winter and in summer to Syria and Palestine. These trade journeys were a great means of earning their livelihood and were a source of addition to their incomes. Although their routes lay on the international highways, they were not safe on account of lack of law-and-order arrangements and highway robberies which were common in those days. In spite of this, the caravans of the Quraish used to travel safely, because the people respected them being the trustees of the House Ka'aba. Besides, they had also obtained trade concessions from the kings of these regions, which allowed them to come and go through their countries unchecked. Accordingly, Hashim, the great grandfather of the Prophet, had obtained concessions from the Kings of Syria, Rome and Ghassan; Abd Shams from Najjashi; Naufal from Cyrus and Muttalib from Himyer (Yemen). —

— (Al-Bidayah Wan-Nihayah Vol. II, P. 253).

In this way the paths of earning livelihood were opened to them on account of the House of Allah, and even during the common disorderly conditions, their journeys were safe and peaceful. On account of these advantages they loved their trade journeys and therefore they went regularly to Yemen in winter and to Syria and Palestine in summer. Since the region of Yemen is warm, they preferred to travel to Yemen in winter and since the region of Syria and Palestine is cold, they considered it proper to travel there in summer.

In this verse their love for and attachment to these trade journeys has been considered as something astonishing, because from their behaviour they were showing that they were ungrateful and did not recognise Truth, for these blessings were available to them on account of the House of Allah. But they had forgotten the right of God. They eat the provisions and the food supplied by Allah, but they sing praises of the idols.

4. This House means the House of Ka'ba.

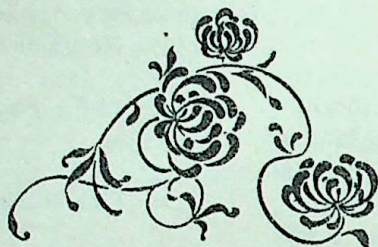
5. The attention of the Quraish is invited to this fact that when they recognised the House of Ka'ba as the House of Allah, they should pay its due and do the right thing by it, and that is they should worship only Allah and should not worship any other person or thing besides Him. Similarly on account of this House the trade advantages that they were getting and the comfort and security which were theirs demanded that they should live as the grateful slaves of the Lord of this House and they should not be ungrateful.

The House of Ka' ba was constructed for the worship of *the One* and *the Only* Allah. Then what propriety the Trustees of this House had to indulge in worshipping idols instead of Allah?

6. In those days the economic condition of the Arabs was very poor. The geographical conditions of that region were such that there was scarcity of the food grains and other provisions. This was the region of famine and scarcity. Moreover, on account of there being the tribal system and the absence of a strong government there was general disorder. Murders and robberies had disturbed their peace, but the condition of the Quraish, from the economic point of view and that of the law and order was much better. Their economic condition was better because of their trade journeys. As regards peace and security, they were available to them even in the city of Mecca, and outside. The peace in Mecca was on account of its being a holy city, and outside the city no person, tribe or government could dare attack them because they were the protectors of the *Haram* (holy place) and were considered as the servants of the

pilgrims. In short, these two blessings, that is livelihood and peace and security were available to the Quraish because Allah had granted these things to them. Therefore, His gratitude and thanks were due from them. They were obliged to Allah and not to the idols, which had absolutely no say in removing their hunger and fear.

Although in this Surah the demand to worship the one and only God has been made to the Quraish, in reality this demand is to the entire humanity, for the Lord of all the humans is the same Who is the Lord of the House of Ka'ba.



THE GENEALOGICAL TREE OF THE QURAISH AND THE PROPHET

PROPHET ISMAIL (P.b.u.h.)

A few generations
in between

ADNAN

A few generations
in between

MUDHAR

A few generations
in between

NADHAR BIN KINANAH

(Who adopted
the title
of QURAISH)

MALIK

FEHR

GHALIB

LUAYYI

A few generations
in between

QUSAYYI

ABD MANAF

NAUFAL

MUTTALIB

HASHIM

ABD SHAMS

Family of Banu Ummayyah

ABDUL MUTTALIB

ABU LAHAB

ABDULLAH

ABBAS HAMZA

ABU TALIB

ZUBAIR

Family of Abbasiyah

ALI

MUHAMMED (S.A.W.)

[For Details see Seerat Ibn Hisham, Vol. I, pages 1, 2, 118, 119, 120, and also Al-Bidayah Wan-Nihayah Vol. II, p. 193, 200, 259).]

107. SURAH AL MA'oon (DUES OF WEALTH)

NAME: It takes its name from the word 'Ma'oon' occurring in the last verse.

TIME OF REVELATION: It is Meccan and appears to have been revealed in the early stages.

CENTRAL THEME: To bring that character before our eyes that is created as an outcome of rejecting the belief of reward and punishment, so that the people may be warned about its bad consequences.

ORDER OF THE VERSES: In Verse No. 1, people are invited to ponder over the character of that person who refuses to believe in the final reward and punishment in the Hereafter.

In Verses Nos. 2 and 3 it is shown that only these people behave cruelly and unsympathetically with the weak and helpless people of the society.

Verses Nos. 4 to 6 declare that their formal prayers (*salat*) is unreal and useless.

And in Verse No. 7, their habit of miserliness is reproached.

BACKGROUND: In the background are those Sardars of Quraish, who were very proud of their religiosity and of their being the Trustees of the House of Ka'ba, but from the viewpoint of character and conduct they were extremely mean and low, a few examples of which are presented in the Surah.



107 . SURAH AL — MA'ON (DUES OF WEALTH)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Did you see the person who denies the Requit¹ ?
2. It is he² who pushes away the orphan³.
3. And induces not the feeding of the needy⁴.
4. So woe to such worshippers⁵,
5. As are neglectful of their prayers.⁶
6. *As pretend*⁷
7. And withhold the dues of wealth.⁸



اِيَّاَهَا (١٠٧) سُوْرَةُ الْمَاعُوْنِ مَكِّيَّةٌ رَكْعَتَانِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
 اَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْاٰيٰتِ
 فَذٰلِكَ الَّذِي يُدْعِ الْيَتِيْمَ
 وَلَا يَحْضُ عَلَىٰ طَعَامِ الْبٰسِكِيْنَ
 فَوَيْلٌ لِّلْمُصَلِّيْنَ
 الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ
 الَّذِيْنَ هُمْ يُرَآءُوْنَ
 وَيَمْنَعُوْنَ الْمَاعُوْنَ

Commentary

1. That is: Did you consider the condition of that person who has no belief in the final requital, as to how low is his character and how unreal are his rituals of worship! Whoever will ponder over their condition will definitely feel that for a healthy character and true faith the belief in the Hereafter is absolutely necessary.

2. That is: The reflection of the defects of character and conduct which are created in the denier of the Hereafter can be seen in his behaviour.

3. In the meaning of pushing away the orphan are included misappropriating his property, usurping his rights, repulsing him insulting and disgracing him and removing him by pushing him away from the door.

Quran has not only urged to give their rights to the orphans but has also directed to give them respect. Accordingly in the Surah *Fajr* it is mentioned:

مَكَلَّا بَلَّ لَا تَكْرِمُونَ الْيَتِيمَ

"No! but you do not respect the orphans. (Al-Fajr — 17). That is: Showing of disrespect to the orphans is the tendency of these persons who have no idea or belief in appearing before God for accounting for their deeds.

4. Its explanation has been given in Surah *Fajr* Note No. 23.

It may be noted that to feed the needy in itself is a virtuous deed, irrespective of the fact whether the needy person is a Muslim or a non-Muslim. and to push an orphan is an act of sin in all conditions, to whatever religion or community he may belong.

At the time when this Surah was revealed the number of Muslims in Mecca was so small that they could be counted on fingers. The command to feed the poor and needy is the proof that Islam wants to create in its followers that feeling of human sympathy whose sphere of influence is vast enough to cover the whole humanity, and on the basis of which every deserving person is helped.

5. Here worship and prayer means that form of worship which the citizens of Mecca had

adopted. At another place Quran has described the form and reality of this prayer in these words:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً

"Their prayer near the House of Allah is nothing else but whistling and hand-clapping." — (Al-Anfal — 35).

This was their formal prayer, and that too in a distorted form. So far as the reality of the prayer (salat) is concerned. Prophet Ibrahim had established it in its real form, and had settled his descendents near the House of Allah for the sole purpose of establishing prayer:

رَبَّنَا يُفِيمُوا الصَّلَاةَ "O our Lord! So that they may establish prayers." (Surah Ibrahim 37). And Prophet Ismail had been urging his family members for the same:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

"And he used to give to his family people commands for prayers and Zakat" — (Sūresh Maryam — 55). But subsequently the distorters of religion changed its form, so much so that at the time of the revelation of Quran prayer had become the name of whistling and hand-clapping. Even today its example can be seen in the temples, where idolaters offer *pūja* by singing *bhajans*, playing on cymbals and hand-clapping, and think this pleases God as well as the idols.

Here this prayer of the polytheists has been declared the cause of their ruin, because this is not the prayer about which Allah had given command. If people call non-serious acts as *Salat* or worship, what relation has it with the real *salat* or worship? This is not worshipping God but ridiculing Him. Some commentators have considered this Surah to have been revealed in Medina, and have taken the prayer to mean the prayer of the hypocrites. But from the reference to context it is seen that the prayer which has been mentioned here is the prayer of the deniers of the Hereafter, the examples of whose moral defects have been described here. Besides in the

previous Surah the Quraish have been commanded to worship the One God and immediately after that Surah to place the Surah Ma'oon shows that in the background are the sardars (leaders) of Quraish, who were polytheists and also deniers of the Hereafter. Thereafter, the prayer which has been mentioned in this verse is the prayer of the polytheists of Mecca and especially the Trustees of the House Ka'ba. However, in its wider sense the prayer of the hypocrites is also included in it, because their prayer was also a prayer in name only. Of the real prayer they were also neglectful. And it is not only applicable to the hypocrites of that time but to the hypocrites of all ages and times.

6. That is: They are neglectful of their real prayer. The real prayer is that in which a man avoids polytheism and prays purely for Allah. A man is attentive to Him only and keeps in his mind the idea of answering before Allah. He should offer prayer in the same form that Allah has fixed for it. The form of prayer which Prophet Ibrahim left behind him had all these characteristics and it had items like *Qiyam* (standing), *Ruku* (bending), and *Sajda* (prostration) but the polytheists lost all its external and internal characteristics and turned it into a sort of play and amusement. And now when the Prophet is trying to revive the prayer of Ibrahim, these people are not prepared to listen to him and are content with having their own so-called *salat*.

It may be noted that in the verse it is stated that

عَنْ صَلَاتِهِمْ سَاهُونَ

they are neglectful of their prayer and not

فِي صَلَاتِهِمْ سَاهُونَ

neglectful in their prayer, because in the prayer errors are committed even by the faithful people, but to be neglectful of the prayer is the tendency of only those who are free of the anxiety of the Hereafter.

7. That is: their prayer is only for show, entirely bereft of sincerity and merely a prayer of hypocrisy, in order that people may think of them as religious.

Allah's worship should be performed with thinking it to be the dues of our being His slaves and for

achieving His pleasure, but the worship of the hypocrites is merely for exhibition and it is offered to get people's appreciation. Therefore such worshippers will not only deserve to get any rewards but on account of this sin will deserve to get very harsh punishment. In connection with hypocrisy the statements of Prophet Eesa are very effective which are quoted in the Bible. Accordingly in the Injeel of Matthew it is stated:

"Beware of practising your piety before men in order to be seen by them;

"Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing. And when you pray, you must not be like hypocrites; for they loved to stand and pray in the synagogues and at the street corner, that they may be seen by men. Truly, I say to you, they have received their reward."

(Matthew. 6)

And the learned men and the theologians of Bani Israel, who had adopted exhibitionism in connection with the religion, and who were indulging in the worst type of hypocrisy, were severely shaken by the Christ:

"Woe to you, scribes and Pharisees, hypocrites! for you devour widows, houses and for a pretence you make long prayers; therefore you will receive the greater condemnation".

"Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity".

"Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity."

(Matthew 23)

8. That is: These are great misers. The wealth which should have been utilised in helping the poor and needy persons is blocked by them. In fact, they have no love for God nor have sympathy for His slaves, but they are in love with their wealth, and they are anxious only for building their own material world. By putting on religious clothes they show themselves to be religious people, but their unsympathetic treatment of the poor and needy persons is a proof of the fact that they are not true in their claim of God-worshippers, because real God-worship makes a man kind, generous and of excellent moral character.

In the text the word 'Ma'oon, has been used, whose literal meaning is a useful thing. It also means a thing of daily use, and also wealth. Commentators have generally taken it to mean things of ordinary and common use, or needs, which a person lends to his neighbour, and not giving it is considered a very mean thing. There is no doubt that not to give such things when asked is morally disgraceful. But here the warning of punishment indicates that it should be in connection with non-payment of some big dues or commitment of some big sin. Moreover the subject matter of the Surah also deals with the rights of the poor and the needy, and therefore it would be proper to take the meaning of Ma'oon as 'dues of wealth.' It is supported by the statement of Zohri that in the language of Quraish Ma'oon means wealth or property. (Tafseer Ibn Katheer Vol. IV P. 556), and some

persons have taken it to mean Zakat. But the statement of Ibn Umar is the best explanation. When he was asked about Ma'oon, he said,

المال الذى لا يؤدى حقه

"the wealth of which dues are not given".

He was told that Ibn Masood says that it means those things of use which people give to one another. In his reply he said that the meaning of Ma'oon is the same which he was telling him. (Fathul Bari, Vo. VIII, P. 594, with ref. to Tabri). Therefore, we have translated

يَمْنَعُونَ الْمَاعُونَ

'Yamnaoonal

Ma'oon' as 'who withhold dues of wealth'. this thing has been described in Quran in another form also, e.g.

مَنْعًا لِلْخَيْرِ

'Man-na'il Lil-Khair.' (Surah

Qalam), i.e. one who withholds wealth, i.e. miser. It may be noted that the word

خير Khair' is

used in Arabic for wealth also and

منع Mana' means

one who withholds or acts miserly.



108. SURAH AL - KAUTHAR (GOOD IN ABUNDANCE)

NAME: In the very first verse the granting of *kauthar* is mentioned, which gives the Surah its name.

TIME OF REVELATION: It is Meccan, and was revealed when the Prophet was passing through a storm of opposition and his enemies were straining every nerve to give him a bad name.

CENTRAL THEME: This Surah gives the great glad tidings to the Prophet and marks the declaration of special favour for him.

ORDER OF THE VERSES: In the first verse the glad tidings of granting him good in abundance is given to the Prophet.

In Verse No. 2 the command of worshipping Allah and giving sacrifice for Him as a mark of gratitude to Him, is given.

Verse No. 3 comforts the Prophet that those who are bent on his enmity cannot do any harm to him; they would however deprive only themselves of a great good.



108. SURAH AL - KAUTHAR (GOOD IN ABUNDANCE).

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Verily, We¹ granted you² Kauthar.³
2. So offer prayer (*salat*) to your Lord, and sacrifice.⁴
3. Surely, it is your enemy who is deprived of good.⁵

إِنَّا أَنْزَلْنَاهُ (١٠٨) سُورَةُ الْكَوْثَرِ الْمَكِّيَّةِ رَكْعَتَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا آتَيْنَاكَ الْكَوْثَرَ
فَصَلِّ لِرَبِّكَ وَانْحَرْ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ



Commentary

1. This is the royal style of speech, in which instead of the singular, the plural pronoun 'We' is used. The purpose is to express the grandeur with which the Prophet has been granted the auspicious gift of *kauthar*, by the Divine-grace.

2. The address is direct to the Prophet.

3. *Kauthar* means good in abundance (An-Nihayah Vol. IV, P. 37, Lissanul Arab Vol. V, p. 133), and with this reference it is the name of a river in the Paradise which will be granted to the Prophet in the Hereafter. The great commentator of Quran, Abdullah Ibn Abbas, has taken *Kauthar* to mean good in abundance, in which the river of the Paradise is also included. Accordingly in the Bukhari it is mentioned:

عن سعيد بن جبير عن ابن عباس أنه قال في الكوثر هو الخير الذي أعطاه الله آية - قال أبو بشر قلت لسعيد بن جبير فات الناس يزعمون أنه نهر في الجنة - فقال سعيد - أنتم الذين في الجنة من الخير الذي أعطاه الله آية -

"Saeed bin Jubair narrates from Ibn Abbas that *kauthar* is that good which Allah has granted to the Prophet. Abu Bishr (narrator) says that he told Saeed bin Jubair: 'People think that it is a river in the Paradise.' Saeed replied that the river of Paradise is within that good which Allah has granted to the Prophet."

(Bukhari Kitabut-Tafseer)

In this way in its meaning even that *haudh* (tank) is also included which will be granted to the Prophet in the Hereafter. The Prophet will give its water to his sincere followers to drink. In the *hadith*, this *haudh* has also been called as *kauthar*. In *Sahih Muslim* Anas is reported to have narrated that in explaining *kauthar* the Prophet has said :

هو جَوْزٌ تَرِدُّ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ -

"It is a *haudh* which my Ummah will reach on the Doomsday."

— (Muslim Kitabus-salat).

In other words, in the good in abundance about which Allah has hinted, these two gifts are particularly worthy of mention, because beside being magnificent and most valuable these things are special marks of Prophet's greatness. The hint of the verse, as had been explained by the *hadith*, is towards these two grand gifts from the Lord of the Universe. Since the grant of the gifts which Allah promises is certain to be accomplished, it is mentioned to have been given by using the verb 'to grant' in the past tense, which expresses its certainty and definiteness.

This is a great glad tidings given to the Prophet at a time when the polytheists of Mecca had become his enemies and they were leaving no

stone unturned to hurt the Prophet as much as possible. This glad tidings was a great source of comfort to the Prophet. Moreover, its purpose was to make it clear to the opponents that the person whom they were trying to harm, was most honourable and of a very high rank before Allah. He is a person on whom the showeres of Divine blessings and auspiciousness are continually falling, and its further manifestation will be in the form of the grant of the *haudh* of *kauthar* and the river of *kauthar*. In spite of all this you want to be disrespectful to him, you may be so, but you cannot stop the heavens from showering the flowers of blessings and favour on him.

It would take a lot of space if all the *hadith* that have been narrated in connection with *haudh* and river of *kauthar* are quoted. Therefore we will only quote a few traditions as follows:

The river of *kauthar* was shown to the Prophet at the time of *Me'raj*. Anas has narrated.

لَمَّا عَرَجَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى السَّمَاءِ قَالَ أَتَيْتُ عَلَى نَهْرٍ حَافَتَاهُ بَابُ اللُّوْثِ مُجَوَّفٌ، فَقُلْتُ مَا هَذَا يَا جَبْرِيلُ؟ قَالَ هَذَا الْكَوْثَرُ -

"When the Prophet went to the skies for his *Me'raj*, (describing what he observed there) he said: 'I came to a river, on both the banks of which domes of hollow pearls were made. I asked Jibril, what is this?' He said: 'It is *kauthar*.'" — (Bukhari Kitabur Tafseer).

In another narrative in Bukhari it is stated:

هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ

"It is that *Kauthar* which your Lord has granted you."

— (Bukhari Kitabur Riquq)

And Abdullah bin Umar narrates that the Prophet has said:

الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ
وَمُجَاهَا عَلَى الدَّرِّ وَالْبَاقُوتِ، تَرْتَبُهُ
أَطْيَبُ مِنَ الْمِسْكِ وَمَاؤُهُ أَحْلَى مِنَ
الْعَسَلِ وَأَبْيَضُ مِنَ الثَّلَاجِ -

"*Kauthar* is a river in the Paradise, whose banks are of gold, and it flows on pearls and yaqut. Its clay is more fragrant than the musk, and its water is sweeter than the honey and whiter than the snow."

— (Tirmizi Abwabut Tafseer).

About *Haudh* of *Kauthar* Sahal bin saad narrated that the Prophet has said:

إِنِّي فَسَطُكُمُ عَلَى الْحَوْضِ مِنْ مَرَّةٍ عَلَى شَرِبٍ
وَمِنْ شَرِبٍ لَمْ يَظْمَأْ أَبَدًا -

"I will reach the *haudh* earlier than you. One who will come to me will drink its water, and the one who will drink its water will never feel thirsty again."

— (Bukhari Kitabur Riquq)

Abdullah bin Amar narrates that the Prophet has said:

حَوْضِي مَسِيرَةُ شَهْرِ مَآءٍ أَبْيَضٍ مِنَ
اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكَثْرَتُهُ
كَمَجْمُودِ السَّمَاءِ مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا

"The length (or breadth) of my *haudh* will be equal to the distance of one month's journey; its water will be whiter than milk, and its fragrance will be better than musk, and its jugs will be as numerous as the stars of the sky. One who will drink its water will never feel thirsty again."

— (Bukhari Kitabur Riquq).

Uqba bin A'mir says that the Prophet said from the *mimber* (pulpit):

إِنِّي فَسَطُكُمُ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنِّي
وَاللَّهِ لَا أَنْظُرُ إِلَى حَوْضِي إِلَّا نَ -

"I shall be there as your predecessor on the *haudh* before you and I shall be a witness to you. By Allah, I am seeing the *haudh* at this very moment."

— (Mulsim Kitabul Fazail).

Anas bin Malik states that the Prophet has said:

لَيَرِدَنَّ عَلَى الْحَوْضِ رِجَالٌ مِمَّنْ صَاحِبَنِي
حَتَّى إِذَا رَأَيْتَهُمْ وَرَفَعُوا إِلَيَّ اخْتَلَجُوا
رُؤُوسِي فَلَا تَوَلَّيْتُ أَيْ رَبِّ أَصِيحْبَانِي أَصِيحْبَانِي
فَلَيَقَالَنَّ لِي إِنَّكَ لَا تَذَرُنِي مَا أَحَدَتْكَ بَعْدَكَ -

"To my *haudh* will come some such persons as had been my companions. When I would have seen them and they would have been brought to me, they would be removed away from me. I would say O Lord! These are my companions. But it would be said to me: "You don't know what they did after you".

— (Mulsim Kitabul Fazail).

A number of traditions like these in connection with the *haudh* explain that the Prophet's ummah will reach the *haudh*, but only those of them will be allowed to drink who will be his sincere followers, and who would not have modified or changed his way (Sunnah) throughout their life.

4. For being blessed with this valuable gift you should thank your Lord and the manner of showing your gratitude is to offer prayers and worship are the best way of expressing gratitude

and the best means of achieving nearness to Allah. The liking which the Prophet had for the prayers (*salat*) can be gauged from the fact that he used to get up in the night and busy himself in prayers for hours together, so much so that his feet used to get swollen. When the companions drew his attention to it, he said: "Should I not become a grateful slave of Allah."

— (Bukhari and Muslim).

Similarly he used to obey the command of sacrificing for Allah with great liking. In Medina on the occasion of Eid-ul-Adzha it was his usual practice to offer sacrifice, and on the occasion of his last Hajj he slaughtered 63 camels with his own hands.

In the text the word 'Wanhar' has been used, which is originally used for sacrificing the camel, and here its objective is to make a reference to the *Millat Ibrahim* who followed the practice of sacrificing camels, as against the Jews who considered the sacrifice of camels as improper and unpermissible. The Prophet has been commanded to revive this practice, but it does not mean that essentially only camels should be sacrificed, otherwise, the sacrifice will not be acceptable. But as is proved by his sayings and practice, sacrifice of other animals is also allowed. Therefore, here the main purpose of the command is to stress on offering sacrifice, it may be any animal which is permissible according to the Shariah. In the *hadith* the word 'Nahar' has also been used for sacrificing the cow, as in a *hadith* narrated by Jabir.

عَنْ جَابِرٍ قَالَ قَالَ نَحْنُ
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحَدِيدِ بَيْتَ الْبَقَرَةِ
عَنْ سَبْعَةٍ وَالْبِدْنَةِ عَنْ سَبْعَةٍ (Tirmizi-Abwabul Hajj)

Jabir says: "In the year of *Hudaibiyah*, we offered sacrifices with the Prophet - cow from seven persons and a camel from seven persons."

The command for prayers and sacrifice that has been given to the Prophet is for the entire Ummah, through the Prophet. As this Ummah is associated with the Prophet in the grant of *kauthar*, in the same way it is associated with the Prophet in obeying the command of prayers and sacrifice. According to the occasion, this aspect of the command is also being manifested that in the Surah Ma'oon, the prayer of the polytheists

that has been declared as unreal, compared to this prayer the prayer of the Muslims should be purely for Allah, as is more clearly expressed at another place:

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ -

"Say: 'My prayer, my sacrifice, my life and my death all are for Allah, Lord of the Worlds, Who has no partners.'"

— (Al-An'am - 162).

5. This is in reply to the insults of the polytheists which they are hurling at the Prophet. They were indulging in a propaganda against him, using insulting language against the Prophet that his connection with the community has been broken because of his opposition to idolatry and polytheism; the honour, position, superiority and the power which the Quraish have achieved in this world, the Prophet has been deprived of them, and now his position has become that of a helpless and uncared for person. In reply to all this it is stated that he has been blessed with the good in abundance, and his enemies are deprived of all good, and eternal deprivation has been destined for them.

In reality it was a prophecy, which has been proved to be fully right. The enemies of the Prophet were ruined, destroyed and disgraced so completely that no traces of them can now be found, and Allah's Messenger achieved such supremacy and honour that crores of people are sending *Darud* and *Salam* on him, daily and will be sending them till the last day.

It may be noted that this prophecy did not relate only to the enemies of the Prophet of that time, but that it relates to all the enemies of the Prophet that will be born in every age. Whoever will indulge in being disrespectful towards him or will oppose him will be destined to be deprived of good and righteousness and will himself be disgraced.



109. SURAH AL-KAFIRUN (THE INFIDELS)

NAME: The Surah takes its name from the word 'Kafirun' occurring in the first verse.

TIME OF REVELATION: It is Meccan, and was revealed in the last stage of the Meccan period.

CENTRAL THEME: Expression and declaration of positive unconcern and total aversion for idol worship and the religion of the infidels.

ORDER OF THE VERSES: In Verse No. 1, the Prophet has been directed to address the infidels directly and to make an unambiguous declaration.

In Verses Nos. 2 and 3, through the Prophet the declaration is made about his stand regarding worship and about their stand.

Verses Nos. 4 and 5 declare that in the matter of worship the question of tolerance or accepting a compromise formula does not arise.

In Verse No. 6, there is a clear declaration of total disconnection with the religion of the infidels.

HADITH: It is confirmed through the *hadith* that the Prophet had recited, in the first two *rakaat* before the Farz prayer of *Fajr* and on the occasion of his last Hajj in the two *rakaat* of *tawaf*, Surah *Al-Kafirun*

قُلْ يَا أَيُّهَا الْكَافِرُونَ

and Surah *Ikhlas*. - قُلْ هُوَ اللَّهُ أَحَدٌ

(Muslim Kitabu- Salatil-Musafireen, narrated by Abu Huraira and Kitabu Hajj, narrated by Jabir bin Abdullah).



109. SURAH AL - KAFIRUN (THE INFIDELS)

يَا أَيُّهَا (١٠٩) سُورَةُ الْكَافِرُونَ وَيَكْسِرُ دُكُوعَهَا

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Say:¹ O you that reject Faith²!
2. I worship not that which you worship,³
3. Nor do you worship that which I worship;⁴
4. And I shall not worship that which you have worshipped⁵
5. Nor will you worhsip that which I worship.⁶
6. To you your religion, and to me my religion.⁷

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝
لَا أَعْبُدُ مَا تَعْبُدُونَ ۝
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝



Commentary

1. The Prophet is the direct addressee.

2. Here the addressees are those to whom the truth was very clearly explained by the Prophet, and in spite of that they persisted with their rejection of the faith.

The literal meaning of the word 'kafir' is one who rejects or denies, and in the terminology of the Quran it is the opposite of the word Momin (faithful). By kafir is meant that person who refuses to accept the religion preached by the Prophet, Muhammed (p.b.u.h.). The basic teaching of this religion is that there is no god beside Allah, and therefore, man should worship Allah only, and should not associate anybody with Him in this worship. A person who worships any being other than Allah indulges in polytheism, whether it may be in the form of idolatry, *bhoomi pooja*, or whether he may be invoking some *devi* or *devta* for assistance, or he may be singing the *bhajan* of some imaginary god. And any religion which allows this kind of association of others with Allah is a polytheistic religion.

Prophet Muhammed (p.b.u.h.) was sent down by Allah as His Prophet with the sole purpose of cutting the root of polytheism and to invite man to worship the One and Only Allah. The call given by him was presented with acceptable evidences and proofs, and he had adopted the best way of persuasion. These missionary efforts continued for a long time, till the truth was made absolutely clear and Allah's argument was unambiguously conveyed to His slaves. After reaching this stage of the Mission, the people found to be persisting with their infidelity and were bent on harming the Prophet and opposing him, were addressed as O, You who reject Faith! It was quite appropriate. The purpose of this address was not to abuse or reproach the opponents, but to openly declare them to be the deniers of Truth, so that it should be made clear that the point that the divine argument has been conveyed to them without any ambiguity, and then in consequence of their rejection of Faith the wrath of Allah is going to crack down on them. Although this situation completely fits the infidels of Mecca, and they were the direct addressees of the warning, but in principle this matter is applicable to those people also who

like the infidels of Mecca, persist in their opposition to Islam. The objective is that Allah's call with its arguments should be conveyed to all the disbelievers who will be born on this earth till the Day of Resurrection. Moreover, another purpose of these verses seem to be to teach the Muslims that the path of the disbelievers is different from the path of the believers, and there is such a big gulf between the two paths that they cannot compromise on the principle of give and take.

3. Means idols, which were worshipped by the polytheists. These also include all those gods whom they were worshipping, instead of Allah.

In the matter of worship the Prophet has been asked to clarify his stand or his position in other Surahs too, for example in Surah Yunus, it is stated:

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ
دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ
دُونِ اللَّهِ إِنِّي أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّعُكُمْ -

"Say: "O you men! If you are in doubt as to my religion (behold !) I worship not that you worship, other than Allah. But I worship Allah, Who takes your souls (at death)."

— (Yunus 104).

4. The polytheists of Mecca were admitting Allah as their Creator and they also did not refuse to worship Him, but they were not ready to accept that instead of idols, only Allah should be worshipped. If they worshipped Allah, they did so by joining others as partners with Him. Therefore it was clarified to them that their worshipping was neither the worship of Allah, nor were they truly worshippers of Allah. With the worship of Allah no other worship can be combined. Therefore, if they thought that they were worshippers of Allah, they were under a wrong impression, which had no relation with reality.

5. The polytheists wanted that the Prophet should also worship their idols so that some way of making a compromise may be found. In

Surah Zumar this demand of theirs is answered in a very firm way :

قُلْ أَغَيْرَ اللَّهِ تُأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ط

"Say: Is it someone other than Allah that you order me to worship, O you Ignorant ones?" -

— (Az-Zum ar 64).

And here also they have been given a very disappointing reply, in order that they may not nurse any false hopes of compromises in this connection.

There is no repetition in Verses Nos. 2 and 4. There is a difference between the two, in as much as in Verse No. 2 the stand with regard to the present is clarified, and in Verse No. 4 there is an expression of the stand and declaration of the determination for the future. The meaning is that neither do I worship your gods at present nor may it be expected in the future that I will show any softness or elasticity; I declare my aversion to your gods definitely and finally.

6. That is: Because of your unreasonable persistence you cannot be expected to give up your gods and become the worshippers of Allah.

It does not mean that there was no possibility of any of these infidels embracing Islam in future, because among them were many who subsequently embraced it, but it means that since there is no willingness in them for worshipping his God and they want to persist in worshipping their gods only, he declares his disconnection and aversion till they gives up their infidelity and polytheistic attitude.

7. That is: When in the matter of worship, which is the main foundation of the relationship with God, there is nothing common between you and me, then how can our religion be one and where does the question of compromise and acquiescence arise. If you do not want to accept my call, you may remain on your stand and I on my stand till finally Allah declares his verdict.

It is like the situation described in the Surah Yunus:

وَإِنْ كَذَّبُوا فَقُلْ إِنِّي عَلَىٰ مَا تَعْمَلُونَ
أَنْتُمْ بَرِئُونَ مِمَّا أَعْمَلُ وَإِنَّا بَرِيٌّ مِمَّا تَعْمَلُونَ

"And if they charge you with falsehood,

say: 'My work to me, and yours to you. You are free from responsibility for what I do, and I for what you do.' — (Yunus - 41).

Prophet Ibrahim had very bluntly declared his unconcern with and disconnection from his community, which the Quran has declared as an excellent example for the people of Faith:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ -
إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ
اللَّهِ كُفْرًا بِكُمْ وَبَيْنَا وَبَيْنَكُمْ عَدَاوَةٌ وَالْبَغْضَاءُ
أَبَدًا حَتَّىٰ تَوْمِنُوا بِاللَّهِ وَحَدُّ لَا -

"There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people: 'We are clear of you and of whatever you worship besides Allah; we have rejected you; and there has arisen between us and you, enmity and hatred for ever, - unless you believe in Allah and Him alone.'

— (Al-Mumtahinah - 4).

In short this Surah is a declaration of positive unconcern with attitude of the infidels and aversion to their religion, and therefore to take it to mean a direction for tolerance and arguing from it, to preach softness for the polytheistic religions is like calling white as black and like trying to prove that the day is night.

These days in the name of religious tolerance, the ideology of unity of religions (all religions are equal in which there is no distinction of truth and falsehood) is being presented in a very attractive way. Its propagators want that Allah may be made to sit in the rank of idols (Allah is free of whatever they join with Him), and they want to prepare a mixture of 'Unity of God and polytheism. They can indulge in their pastime, but they cannot join Truth with Falsehood. As day and night cannot be brought together, similarly truth and falsehood also cannot be joined together, and such an attempt is futile. And so far as Quran is concerned, this Surah itself is sufficient to reject this theory. Therefore, those who want to prepare a mixture of Islam and *kufir* should not expect that Quran will support them in their unholy task.



110. SURAH AN-NASR (HELP)

NAME: In the first verse the coming of Allah's Help (Nasr) is mentioned, and the Surah takes its name from this reference.

TIME OF REVELATION: It was revealed in Medina. Ibn Abbas says that this is the last Surah that was revealed to the Prophet (Tafseer Ibn Katheer, Vol. IV, page 561, with reference to Nasai). The subject-matter of the Surah confirms it. Besides, as mentioned by Ibn Abbas in this Surah there is a hint that the time of departure of the Prophet from this world has come near. It is narrated in Bukhari that Umar asked Ibn Abbas what his opinion about the Surah An-Nasr was. He said that in this Surah the Prophet has been informed that when Allah's help and victory have come, his time for departure has also arrived, therefore he should busy himself in praising Allah, reciting his name and words and asking his pardon. Umar said that he also thought the same. — (Bukhari Kitabut-Tafseer). It is, therefore, clear that this Surah was revealed when the time of the Prophet's death had come very near.

CENTRAL THEME: On the manifestation of Allah's help and the victory of the religion, gratitude should be expressed to the Lord of the Universe, and to recite His name, words, and to pray for His pardon.

ORDER OF THE VERSES: In Verse No. 1, mention is made of Allah's help and the victory granted by Him.

In Verse No. 2, it is mentioned that people are embracing Islam in large numbers.

Verse No. 3 directs that on the achievement of this blessing more praises of the Lord be said, His name and words be recited and His pardon be sought.



110. SURAH AN - NASR (HELP)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. When there came Allah's help and the victory.
2. And you saw the people entering Allah's religion in masses,
3. Then recite the holiness with the praises of your Lord, and ask forgiveness of Him. Surely, He is ever gracious to accept repentance.

أَيُّهَا (۱۱۰) سُورَةُ النَّصْرِ مَكِّيَّةٌ رَكْعَتَيْنِ دُرُودُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ○

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ○

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ

تَوَّابًا ○



Commentary

1. By the help (*Nasr*) is meant that help which manifested in the form of a victory of Truth. Allah has promised His Messengers that He will essentially help them against their opponents:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

"Surely, We do help our messengers, and those who believe, in the life of the world and on the day when the witnesses arise." — (Al-Mumin-51).

The full display of this help is seen when the fight between the Truth and the Falsehood reaches the last stage, and this is the help which is eagerly awaited by the companions of the messengers:

مَتَى نَصْرُ اللَّهِ الْآلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ -

"When will Allah's help come?" Ah, verily, Allah's help is near". — (Al-Baqarah - 214).

And in Surah Fath this help is called 'Nasran Aziza (great help).

By victory is meant the victory of Mecca, which was a decisive victory, after which the might of the polytheists was broken and in Arabia Islam gained complete supremacy.

The victory of Mecca was achieved in 08 A.H. (January 630 A.D.) when the Prophet had advanced from Medina with his ten thousand brave companions. He entered Mecca without any appreciable resistance. The Prophet declared that whoever would put down his weapons would be given shelter. In the general amnesty declared by him even those who were in the forefront in their hostility against Islam were also pardoned. On this occasion a very large number of people came to him and embraced Islam. In the House of Ka'aba, which was built by the iconoclast Prophet - Prophet Ibrahim - the Quraish had placed 360 idols. The Prophet cleared the House of Allah of this filth. He was knocking down the idols with a stick and reciting this verse:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"Truth has come and falsehood has vanished away. Surely, falsehood is ever bound to vanish." - (Bani Israil - 81).

The biggest idol among these idols was Hubal. The idolaters used to invoke him for help in their battles, but today, on the day of the victory of Mecca, he himself had succumbed. How could he help others who were facing defeat. Thereafter the Prophet offered the thanks giving prayer for this victory, and raising the call of Greatness of Allah (Allahu Akbar), declared:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَرَمَ الْأَشْهَادُ وَحْدَهُ -

"There is no god save Allah. He has no partner. He fulfilled His promise, helped His slave, and defeated all the groups singly." — (Abu Daud Kitabud-Diyat).

It may be noted that in Arabic the word 'Iza' is generally used for expressing future tense, but sometimes it is used for the past tense also, but here the circumstances and the interpretation of Ibn Abbas show that it is used to express past tense and accordingly we have translated the verse as 'when Allah's help and victory came,' when generally it is translated as when Allah's help and victory may come or will come.

2. The effect of the victory of Mecca was not limited to the Quraish only, but it also greatly affected the different tribes living in the west. The representatives of these tribes began to arrive in Medina as delegates and during the years 09A. H. and 10 A.H. a large number of delegates met the Prophet and declared the acceptance of Islam and people began embracing Islam collectively, in groups, in masses. The religion, whose propagation the Quraish tried to stop for twenty-one years reached every nook and cranny of Arabia in two years, till there was not a single polytheist in this land. In other words, the victory of Mecca was the forerunner of this great revolution.

3. That is: This supremacy of the religion and the invigorating spectacle of people embracing

Islam is the outcome of the Divine Help, and therefore, O Prophet! you should thank Allah for this great favour. And since the objective of his coming to the world has been achieved, the Prophet should busy himself in reciting praises of Allah, and His Holiness.

It also clarifies this important reality that the real ideal of the people of faith is to achieve nearness to God, and for this they have to strive till their last breath - during the efforts for the supremacy of the religion and even after its achievement.

4. That is: You should pray to God that He should pardon all your defects in performing this service and the errors that might have occurred in fulfilling the responsibilities.

By giving this direction to the Prophet, Allah has provided guidance to the faithful that on successfully accomplishing a job or on achieving victory in a battle they should not exult and feel proud like the other people of the world, but they should consider it the favour and grace of Allah, and they should praise Him and remember Him because He alone is deserving of praise. Besides they should always have the feeling that God alone knows what errors they might have committed in performing their duties, they should therefore ask for His pardon. On such occasions this should be the attitude of the people of faith, and they should avoid all methods and manners which would create in them a feeling of superiority instead of the feeling of obedience to God.

After the achievement of such a great victory and such a decisive supremacy, Quran did not command the Ummah to organize celebrations, but commanded it to present the gift of gratitude and obedience to the Almighty, which is a proof of the fact that this great teaching is the Divine Revelation and the great personality which presents it is the personality of a Prophet of God.

In the *hadith* it is mentioned that the Prophet used to recite words seeking Allah's pardon hundred times in a day (Muslim Kitabuz-Zikr). Moreover, in a *hadith* in Bukhari it is mentioned that after the revelation of this Surah, the Prophet used to recite these words in *Ruku'* and *Sujud* (bending and prostration):

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ
اَعْفُ عَنِّي -

"Holiness is for you alone, O Allah! O our Lord! I recite Your holiness with Your praise. O God! Forgive me".

— (Bukhari Kitabut - Tafseer).

5. Allah's attribute is mentioned as 'Tawwab', i.e. the great Acceptor of repentance, which includes both the negative and the positive aspects. Its negative aspect means that if His slave asks for His pardon and repents for his past, He pardons him, and accepts his repentance. The positive aspect means that when the slave turns to Him, He turns to His slave with His favours. Here this attribute connotes that He will not only grant your request for pardon but will also bless you with His favours.



111. SURAH AL - LAHAB. (THE FLAME)

NAME: The Surah takes its name from the word 'Lahab' occurring in the 3rd verse. The word Lahab means flame.

TIME OF REVELATION: It is Meccan and appears to have been revealed in the last stage, because in this Surah the name of Abu Lahab is mentioned, pointing out his adverse end and the Prophets mention a person's adverse end after conveying Allah's argument to him. Therefore, it appears that this Surah must have been revealed after the Surah Kafirun, in which there is a declaration of disassociation with the infidels.

CENTRAL THEME: To inform the people of the worst fate of the worst enemy of the Prophet so that all the enemies of the Prophet and the opponents of Islam that will be born in this world till the last day may see their image in the mirror of this Surah.

ORDER OF THE VERSES: In Verses Nos. 1 to 3 the painful end of the enemy of the Prophet, Abu Lahab, is mentioned, and in Verses Nos. 4 and 5 the distressing, but instructive, end of his wife who was associated with her husband in this hostility, has been described.



111. SURAH AL - LAHAB (THE FLAME)

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Perished Abu Lahab¹'s both hands² and he himself perished.³
2. His wealth and that which he earned were of no avail to him⁴
3. Soon will he enter in a fire of blazing flame.⁵
4. And his wife too, who will be carrying fuel,⁶
5. Round her neck will be a strong rope.⁷

بَاقِي ۝ سُورَةُ الْاَلْحَبِّ بِكَتَبُورُ ۝

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝
تَبَّتْ یَدَا اَبِیْ لَهَبٍ وَتَبَّ ۝
مَا اَغْنٰی عَنْهُ مَالُهُ وَمَا كَسَبَ ۝
سَیَصْلٰی نَارًا اِذَا تَلَهَّبَ ۝
وَاَمْرَاَتُهُ حَمَّالَةَ الْحَطَبِ ۝
فِیْ جِیْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝



Commentary

1. Abu Lahab is the *Kuniyat* (appellation). His original name was Abdul-Uzza, meaning the slave of Devi Uzza. Since this was a polytheistic name, Quran did not mention this unholy name and instead stated his appellation. Abu Lahab was an illustrious member of the family of Bani Hashim of the tribe of Quraish, the son of Abdul Muttalib, and was the uncle of the Prophet.

The reasons, which led to fix his destiny during his lifetime, and to inform of his adverse end by Quranic Surah, are briefly mentioned below:

First, he was a trustee of the House of Ka'ba, and was very keen on continuing it as a temple of idols. This was his great and serious crime.

Secondly, the status and position which he enjoyed made him proud and prompted him to indulge in transgression and rebellion against God. He had become the Firaun (Pharoh) of his time.

Thirdly, he initiated the opposition to the call of Islam, and therefore, the leadership of disbelief was his destiny. Fourthly, he was a sworn enemy of the Prophet, and in his enmity against the Prophet he had crossed all the limits of morality, so much so that he had totally forgotten about his kinship with the Prophet, a clear example of which can be seen in his efforts to enforce the social boycott of the Prophet. During the boycott of the Quraish when the Prophet had taken shelter in the valley of Abi Talib, and when he was starving, this heartless man did not flinch a bit and showed no mercy. — (Ibn Hisham Vol. I page 372).

Fifthly, throughout his life he was a great obstacle in the progress of Islam, and he was always in the forefront in opposing the call to believe in Oneness of Allah. When the Prophet presented his Message before the general tribes of Arabia, abu Lahab tried to dissuade people to listen to this message. Rabia' bin Ubbad says that he saw the Prophet in the market of Zul Majaz, he was saying:

لَا إِلَهَ إِلَّا اللَّهُ "O men! Say there is no god save Allah, you will benefit." There was another man going behind the Prophet saying:

"This man is a liar. Do not listen to him."

Rabia' asked as to who this man was. He was told that he was Abu Lahab, Prophet's uncle.

(Ibn Katheer Vol. I, page 514, with reference to Ahmed).

Sixthly, in miserliness and hoarding money he was the Qarun of his time.

Seventhly, he was very proud of his gods. Joining Quriash in the boycott of the Prophet, he had said to Hind bin Utba: "By leaving that man who has left *Lat* and *Uzza*, have I not helped these gods?" Hind said: "Yes, May God give you good reward." — (Ibn Hisham, Vol. I page 372).

This news of Abu Lahab's end is really a manifestation of the fact that even if the uncle of the Prophet is guilty of dis-belief, he cannot escape Allah's grip. His law of justice is impartial and above the family and race attachments.

2. By perishing of both hands does not mean the perishing of the physical hands only, which he used to raise in opposing the Prophet, but also the perishing of his might and the end of his power. He strained every nerve to repress the propagation of Allah's call, but he failed in his objective. In the battle of Badr, his might received a setback. His supporters were defeated convincingly and his might and power ended. In this way the prophecy which was made in this verse proved to be true.

Ibn Abbas has narrated that when the Verse No. 214 of the Surah Shu'era

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(Warn your nearest

relatives) was revealed, the Prophet went up the mount of Safa and called: "Beware of the danger of the morning! "The people said: "Who is calling?" Then they gathered round him. The Prophet said: "If I tell you that from behind this mountain an army is advancing to attack you, will you believe in my statement?" The people said: "We have not seen you telling a lie." The Prophet said: "Then behold I warn you about the great torment that is coming." Hearing this, Abu Lahab said:

تَبَا لَكَ مَا جَمَعْتَنَا إِلَّا بِلَهْذَا

"May you perish! Did you call us for this. On this the Verse:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

"Perished Aby Lahab's

both hands, and he himself perished" was revealed. — (Bukhari Kitabut-Tafseer).

It does not mean that this Surah was revealed at this very time, because as mentioned earlier the punishment for a man is announced only when he is given full opportunity and if after this he is found to be persisting with his transgression. It means that these were the acts of Abu Lahab which caused his downfall and this Surah is a fitting reply to his misdeeds.

3. The defeat of his supporters in the Battle of Badr shocked him immensely, and thereafter he also perished. Accordingly, he died a very distressing death, and the eternal punishment of the Hereafter was also his destiny. He did not participate in the Battle of Badr. Within one week of the defeat of the infidels in the Battle of Badr he died of small pox. From various narratives it is learnt that his dead body remained unattended to in his house for three days and there was none to dispose of it, because the Quraish considered small pox a very infectious disease. At last his sons buried his dead body standing behind a wall and throwing stones in his grave from a distance. (Albidayah wan Nihayah Vol. III page 309).

Today there is nobody who remembers Abu Lahab with respect, while there is the whole Ummah to curse him; by reciting the Surah Al-Lahab in their prayers the people cause Allah's curses to be sent to this enemy of the Prophet. In this way, the prophecy of the Quran that the Prophet will gain supremacy and the enemy of the Prophet will be perished has proved to be true in every word. This is such a proof of the authenticity of the Quran that will last till the Doomsday.

4. That is: Neither his wealth which was the cause of his pride, nor those of his acts which he performed as a follower of a false religion were of any use to him, as they did not save him from the wrath of Allah. In the Quran the word 'Kasab' or earning has been used for deeds or acts at a number of places. Here it is used to convey the same meaning.

5. This is his end in the Hereafter which will catch up with him on the Day of Judgement.

6. The name of Abu Lahab's wife was Umme

Jameel. She was Abu Sufyan's sister. Since she was a supporter of her husband in hostility to Islam and enmity and rancour against the Prophet and was associated with her husband in these activities, her fate is also described here.

She will act as a carrier of fuel for burning her husband, because she had blazed the fire of hatred.

حَمَّالَةَ الْحَطَبِ

The meaning of carrier of fuel has been stated to be carrying the burden of sins, by Saeed bin Jubair. — (Fathul Qadeer Ash-Shaukani, Vol. page 512).

The condition of the sinners on the Day of Judgement has been described by Quran in these words:

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ

"They will be carrying their burden on their backs."

— (Al-Ana'am - 31).

7. That is: In the hell there will be a strong rope round her neck, as if her condition will be like that of a female-slave who is carrying wood for fuel on her head and round her neck there is a strong rope of woven fibre. This is the picture of the punishment of disgrace which she is going to taste on the Day of Judgement. Saeed bin Musayyab says that round her neck there was a necklace of valuable jewels and she used to say that by *Lat* and *Uzza* (names of idols) she would spend it in the enmity of the Prophet, therefore on the Day of Judgement this necklace will be the cause of disgraceful punishment to her. — (Fathul Qadeer Shaukani, Vol. V, page 513). The meaning of the verse is that the necklace of which she feels so proud and which she wanted to spend for opposing the Prophet will really become a source of extreme trouble for her, and this ornament will become the cause of her disgrace.

There is a lesson for women in this end of the wife of Abu Lahab. A woman who adopts an attitude of transgression and disbelief gains a very bad end, and the lesson for men is to see how women associate with men in their evil deeds and push them to final ruin.

112. SURAH AL-IKHLAS (THE PURITY).

NAME: One name of this Surah is its first Verse: "*Qul Huwallahu Ahad*" (Say; He is Allah, the one). Its second name with reference to its central theme is *Al-Ikhlās* (The Purity), because it deals purely with Oneness of Allah.

TIME OF REVELATION: It is Meccan, and appears to have been revealed during the early stage of the Mission, because during this period the basic teachings of the religion were presented in short sentences, and their explanation and elucidation was given in the later Surahs.

One evidence that leads to the conclusion of its having been revealed in the early stage is the event concerning Bilal, when Umayyah bin Khalaf used to make Bilal lie down in the hot sun and place a big stone on his chest asking him to worship *Lat* and *Uzza* and to give up belief in Allah and His messenger or else to die in that condition; in reply Bilal used to say: "*Ahad, Ahad.*" (*Al-Bidayah Wan-Nihayah*, Vol. III, page 58). It appears that by that time Surah Ikhlas had been revealed and the word "*Ahad*"

(the One) was from that Surah and it had become quite popular.

CENTRAL THEME: is Oneness of Allah and particularly this aspect that a correct idea of Allah's Being is projected so that the polytheistic ideas may be rooted out.

ORDER OF THE VERSES: In Verses Nos. 1 and 2 Allah's attributes are mentioned from the positive aspect while in Verses Nos. 3 and 4 from the negative aspect, so that the paths, from which the beliefs of polytheism entered into the practices of nations and communities, may be blocked.

GREATNESS AND IMPORTANCE: In reality the Surah Ikhlas is the last Surah of Quran, because the two Surahs coming after it have emanated from the very idea of the Oneness of Allah, dealt with in this Surah, and are the means of safeguarding this idea of the Oneness of Allah and also the whole Quran. The Quran began with the mention of Oneness of Allah and ended with the mention of Oneness of Allah, which shows the importance of the belief of Oneness of Allah and the greatness of this Surah. Allama Farrahi says:

"Although this Surah from its external appearance is so short compared to all other Surahs that it is like the pupil of the eye in the whole body (of Quran), but the whole world of guidance is illuminated by this Surah." —

(Majmua Tafaseere Farrahi, P. 525).

The greatness of the Surah Ikhlas is confirmed by the authenticated traditions also. In Bukhari it is mentioned that the Prophet has said:

وَالَّذِي نَفْسِي بِيَكِهِ إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ

"By the Being in whose hands is my life, this Surah (*Qul Huwallahu Ahad*) is equivalent to one third of the Quran."

This greatness is according to its meaning, because in Quran the subject of Oneness of Allah has been mentioned at so many places as if it comprises its one-third part, and since in Surah Ikhlas this important and wide spread subject has been concentrated in four short sentences in such a way that it amounts to storing the whole river into a single pot. For this reason it has been said to be equivalent to one-third of the Quran. As regards the auspiciousness of its recital, only those fortunate people can benefit from it who have full faith in the pure Unity of Allah and do not allow any shadow of polytheism to fall over their faith.

112. SURAH AL-IKHLAS (THE PURITY)

آيَاتُهَا (١١٢) سُورَةُ الْاِخْلَاصِ مَكِّيَّةٌ رَكْعَتَانِ

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say¹: He² is Allah, the One.³
2. Allah, the Supreme Being, Besought of all⁴.
3. He begets not⁵, nor was He begotten⁶.
4. And there is none comparable to Him.⁷

قُلْ هُوَ اللَّهُ أَحَدٌ ۝

اللَّهُ الصَّمَدُ ۝

لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

بَعْدَ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝



Commentary

1. The address is direct to the Prophet, and through him to everybody who has belief in Quran. "Say" here means declare, proclaim.

2. In this verse the pronoun, (Huwa) He is, according to the Arabic grammar, Zamirush shan which is used to express the importance of a thing, and it is used in the beginning of a sentence in order to draw attention. It lends eloquence to the sentence, e.g. *Huwaz Zamanu Ghaddar*, (That is time which is disloyal). In the first verse

قُلْ هُوَ اللَّهُ أَحَدٌ

the pronoun Huwa (He) expresses the importance of the statement that is going to be made, so be attentive and listen carefully.

3. 'Allah is One' means that in His Being and in His attributes He is quite unique. *Wahid* (One) compared to the word *Ahad* (Unique) explains that in His Oneness there is no aspect of plurality, and that His oneness is so perfect that it cannot be analysed nor can it be dissected, his existence is by Himself alone and quite separate from the creations. There is no kind or sex of gods. He is One and Alone, He has always been and will always be.

Man's nature is acquainted with this idea of God, and the call of his inner self is also the same. His intellect also points to the same thing. Every particle of the Universe and the entire system confirms this:

وَفِي كُلِّ شَيْءٍ آيَةٌ
تَذَكَّرُ عَلَىٰ أَنَّهُ الْوَاحِدُ

"In everything there is His sign, which proves his Oneness."

His being Unique is the greatest, most prominent and the most basic reality of the Universe. By ignoring this reality, people, who thought about God, made such a blunder that they could never recover. The basic error in this connection is to think of God on the lines of creations, when it is quite obvious that there cannot be any resemblance between the Creator and His creations, nor can our limited intellect be able to think and contemplate about His Being. Therefore, leaving aside the straight and simple idea of His being Unique and Unparalleled, all

the theories and philosophies invented by the religious people about the existence of God are all unreal and totally false. Obviously when the first brick is not laid straight, the whole edifice that will be built on that brick will also be not straight.

As regards the materialists who do not recognise the very existence of God, this denial of theirs is an ultimatum of war against the human nature, and a person who is bent on fighting with his own nature cannot be convinced about anything by mere arguments. A man can refuse to see anything after blinding himself, and to such a man nothing can be shown.

So far as the guidance by the Prophets is concerned, all the Prophets, without a single exception, imparted the teaching of Oneness of God. Accordingly, in the Bible, in spite of numerous amendments and changes, the basic idea of Oneness of God is found even today. For example in the Torah, the following is found:

"Hear, O Israel: The Lord our God is one Lord"

(Deuteronomy 6:4)

"Whoever sacrifices to any god, save to the Lord only, shall be utterly destroyed."

(Exodus 22:30)

And in the Zabur, it is mentioned:

"thou alone art God."

(Psalms 86:10)

But the nations and the communities of the world deviated from this teaching of the Prophet and went astray. One example of this deviation is the belief in Trinity of the Christians, which is the name of the mixture of three gods, Father, Son and the Holy Spirit. Its another example is the belief in *Trimurti* of the idolators of our country, which is the combination of three *devias*, Brahma, Vishnu and Shiva. Their religious sign, ओम *Om*, represents the three gods:

"In later times, Om is the mystic name for the Hindu triad, and represents the union of three gods, viz. a (Vishnu), u (Siva), m (Brahma)."- (A Sanskrit - English Dictionary by Sir Monier

And in the Introduction to the Vedas, Prof. C.K. Raja admits the fact that we in India had always been unacquainted with the idea of Oneness of God. He writes:

"The difficulty is that in India we never had a Monotheism till very recent times. If one reads the Mahabharata, it will be found that every divinity is in his turn a Supreme Godhead. This is exactly what is found in the Vedas too..... and there never came a stage when there was only one God." --(The Quintessence of the Rigveda page 11).

4. In the text the word 'As-Samd' is used, which has a very vast meaning. Therefore, it is very difficult to translate it by one word.

The literal meaning of Samad is He who is sought. It is spoken for a chief other than whom there is none superior, and to whom people go for their needs and requirements. Samad is also that rock behind which people take shelter at the time of the enemy's attack, and it is also that solid thing which has no cavity.

In view of these literal meanings, the attribute of As-Samad mentioned in the verse means that Allah is superior to all, His supremacy is complete and perfect, He is the objective and the goal, He is the Refuge; He is the Supporter, He is without need, while He provides fulfilment for the needs of others. He is the rock of shelter, as mentioned in the Zabur:

"The Lord is my rock, and my fortress, and my deliverer,"

(Psalms 18:1)

"In thee, O Lord, do I take refuge;"

(Psalms 71:1)

In the attribute of His being Samad is also included the fact that nothing enters His Being nor does anything come out of it, and therefore, the question of his having children does not arise, and He is also free and clear of this fact that none can join with Him or amalgamate with Him, as is believed by the polytheists of our country.

5. Here also man committed a blunder that he considered God like himself and imagined some one as His offspring, although this belief is supported neither by the Scriptures nor by the intellect. It is untenable intellectually because in the event of accepting the belief in someone being

the son of God, it will have to be admitted that the son is a part of God, because son is always a part of the father, and with that it will have to be admitted that godhood is dissectable and divisible. It will also be necessary to admit that the god has a wife and the wife is also of his own kind. Therefore, it will have to be admitted that god also belongs to some kind. It is obvious no idea about god can be more absurd and low than this one. But this obviously foolish and untenable idea has been accepted by some religious people merely by falling a prey to their sentimentality and exaggeration. This theory is not supported by the Scriptures, all the Divine books which were revealed to God's Prophets for the guidance of the people contain teachings about the Oneness of God. The parts of these books which are available to us today emphasize the Unity of God. As regards that part of Bible in which Prophet Eesa (Christ) has been termed as the son of God, first of all this thing is against the clear and basic teaching of Torah, Zabur and Injeel. Torah, in the collection of the Bible, is the first and the most ancient book. Therefore, any teaching of the four Injeels that goes against the teaching of Torah can be considered only as a modification. Secondly in the Four Injeels (Gospels) where the Christ has been called the 'son' of God, there generally other pious slaves of God have also been called sons of God, e.g. "Blessed are the peacemakers, for they shall be called sons of God." (Matthew 5:9)

Apparently it seems that it has been stated in a metaphorical sense and not in its literal or real sense. But if the teaching of Oneness of God that has been imparted in the leaves of Torah, Zabur and Injeel, is taken into consideration, then it would be quite clear that the word 'abd' (slave) has been changed into 'ibn' (son). Similarly the word, 'Rab' (Lord, Master) has been substituted by the word 'ab' (father). In the Gospel of Matthew it is mentioned:

"Pray then like this :

Our Father who art in heaven,
Hallowed be thy name."

(Matthew 6:9)

This is an open modification or distortion which has been committed either by the editors or the translator, because in the Injeel it has been clearly stated:

"Jesus answered, 'The first is, "Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength."'

(Mark 12:29, 30)

The Christians are not alone in imagining children of God, but other nations are also associated with them in this misguided activity. The Jews consider Prophet Uzair as the son of God, and the polytheists of Mecca had imagined angels to be the daughters of God. The idolaters of India are two steps ahead of these. They do not only believe in innumerable gods, but also in their children, for example:

The Maruts are the sons of Rudra, another great god in the Rigveda." - (The Quintessence of the Rigveda, p. 45).

To them Mahad Brahma is that womb in which Bhagwan as a father puts his seed, which gives birth to the creatures. Accordingly it is written in Bhagwat Geeta:

"Mahad - Brahma is the womb wherein I cast My primal seedling whence are born all creatures. Whatever beings are born from any womb Mahad - Brahma is their Primal Mother and I Their Primal Father who inseminate her."

(Bhagwad Geeta 14, 3 - 4 - English Trans. by Dilip Kumar Roy p. 160).

But the Quran has presented an understanding about God in such clean, realistic and attractive manner that in its light all the darkness has been removed.

6. What kind of God is that who is begotten by others! But in the polytheistic religions there is an idea of the gods taking birth. For example in the Rigveda there is a description of the birth of gods:

"There is a song about the birth of the gods (x-72). The gods are spoken of generally as having been born from the heaven and the earth and in various other ways." (Quintessence of the Rigveda, page 100).

This polytheistic idea has been negated here. As Allah has no children, similarly He has no father. The gods that take birth can

only be imaginary gods. The real God is the Creator of all, how can He be the created one? It is Allah's Being alone that is not begotten by anybody nor He begets anybody. How befitting and appropriate is this concept of God of Quran and how in accord with His attribute of Oneness!

7. That is: There is none comparable or co-equal to Him or His equal as regards His Being nor with regards to His attributes. All are creatures and He alone is the Creator. All are needy and He alone is Rich and Needless. All are servants and slaves, He alone is the Lord and Master. There has never been anyone like Him or His peer and there never will be.

In spite of this clear reality, polytheists invented His equals. In this matter the polytheists of India are in the forefront. In their religious book, Upanishad, polytheism has been presented as a philosophy:

"All that exists, says the Upanishad, is He, He is that All and the All is He." (The Upanishads by M.P. Pandit - p. 154).

"The Self or Soul of everyone is Brahman." - (Upanishads by Swami Sivananda p. 16).

In their other religious books the concept of god is very much confused:

"There is no Personl Supreme God in the religion of Vedas". (The Quintessence of the Rigveda, p. 7).

"He is in all and all are in Him..... He descends as the Avatar." (The Bhagwad Geeta - A Revelation by D.K. Roy p. 33)

"Lord, I behold in Your body all gods." (The Bhagwad Geeta, Ch. XI : 15)

Those who are wandering in the darknesses, being misled by these philosophies, can not achieve salvation except when they give up all prejudices and accept the light of guidance provided by the holy Quran.



113. SURAH AL-FALAQ (THE DAWN)

NAME: The word 'Falaq' (Dawn) occurring in the first verse gives the Surah its name. The Surah Falaq and the Surah Nas, coming after it, both are the Surahs of 'Isti' azah' (refuge), and they are therefore called 'Mua' vvizatain' (the two Surahs of refuge).

TIME OF REVELATION: It is Meccan, and from the subject matter it appears that it must have been revealed at a time when the Satanic forces had risen to harm the Prophet, and his opponents were burning in the fire of jealousy.

CENTRAL THEME: To teach the slaves that they should seek Allah's refuge only in every kind of trouble, because He is the only Being who can give refuge. In this connection such words of prayer have been taught that are most suitable.

ORDER OF THE VERSES: In the first Verse the slave is taught that he should turn for refuge to that Being whose miracles of Lordship and Might he is seeing day and night.

In Verses Nos. 2 to 5, it is shown from what trouble and evils Allah's refuge should be sought.

GREATNESS: In this Surah and in the one following it, such concise words and effective prayers have been taught for seeking refuge that their importance and greatness have been mentioned in a hadith in the following words:

أَنْزَلَتْ عَلَى آيَاتٍ لَمْ يَرِ مُثْلَهُنَّ قَطُّ: الْمُعَوِّذَتَيْنِ

Uqba bin A'mir states that the Prophet has said: "To me have been revealed such Verses that are unparalleled, that is Mu'avvizatain (Surah Falaq and Surah Nas)."

— (Muslim Salatul Musafireen).

AUSPICIOUSNESS:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَدَّى إِلَى فِرَاشِهِ نَفَثَ فِي كَفَّيْهِ يَقُلُّ هُوَ اللَّهُ أَحَدٌ وَيَا الْمُعَوِّذَتَيْنِ جَمِيعًا ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ وَمَا بَلَغْتُ يَدَاكَ مِنْ جَسَدِهِ -

"Hazrat Ayesha narrates that when the Prophet used to go to bed, he used to recite Surah *Qul Hawwallahu Ahad* (Surah The Purity) and *Mua'vvizatain* and blow on his hands, and then pass the hands over his face and body as far as his hands could reach."

— (Bukhari Kitabut- tib).

Avoiding *taweez* (amulet) and *gandas* (threads), this is the correct way and is according to the Sunnah, of deriving benefit and cure from these Surahs. But it may be remembered that the real and main purpose of the Surah is that the slaves should stick to the belief of Oneness of Allah, should fulfill all the demands of this belief and particularly to take care that in their beliefs no shadow of polytheism is found. Those people who try to derive benefit from the external auspiciousness of the Divine words, ignoring their great purpose, are like that thirsty person who goes to the river, washes his hands, feet and face, but does not take the trouble of drinking water. It is obvious that from these efforts of his, his face and limbs would be washed, but his thirst would not be quenched.



113. SURAH AL-FALAQ (THE DAWN).

آيَاتُهَا (١١٣) سُورَةُ الْفَلَقِ مَكِّيَّةٌ دُرُودُنَا

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

1. Say¹: I seek refuge² in the Lord of the Dawn.³
2. From the evil of that which He has created⁴;
3. And from the evil of the dark night when it overspreads⁵;
4. And from the evil of the blowers on the knots⁶;
5. And from the evil of the jealous when he indulges in ealousy⁷.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
 مِنْ شَرِّ مَا خَلَقَ
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ



Commentary

1. That is : pray to Allah and seek His refuge by reciting these words. The address is to the Prophet, and through him to everybody who has belief in Quran.

2. Refuge means security, safety, and shelter. To seek refuge means to pray to the Giver of refuge for one's safety, to turn to Him, to seek the shadow of his shelter, and to grasp firmly the support given by Him. So here the meaning of 'I seek refuge' is that I consider Allah as the only Giver of refuge and place myself under his shelter. Only He will save from every kind of evil and I establish the relationship of worship with Him only.

It may be noted that to consider any one as the Giver of refuge in the real sense is to consider him as god, and therefore, to seek refuge of anyone else beside Allah, as is being done by the polytheists who seek refuge of *devis* and *devtas*, is open polytheism.

3. That is: He who tears the veil of the darkness of night and causes the dawn to appear, as mentioned at another place as

فَالنَّارُ الصَّابِحِ

"He who causes

the morning to appear tearing the darkness of the night" (Al-An'am - 96). Here the mention of the miracle of His might with the mention of his attribute of Lordship is to convey the impression that the seeker of the refuge is expressing conviction and satisfaction that the Being Who causes the appearance of the dawn by tearing the darkness of the night will also cause the light of hope to appear in depressing circumstances, and will open the path of safety and security, removing the multitude of evils and mischiefs.

4. On contemplating this verse, the following points become clear:

(1) All things are created by Allah. The Creator is He alone and also the Master, therefore nothing can be more powerful than the Creator of the universe. Accordingly seeking the refuge of the Creator for being safe from the evil of the created ones is the correct course of action. As against this, for being safe from the evil of the created ones to invoke some created one, whether it may be a *devi* or a *devia* or some '*ghaus*' or '*wali*' is absolutely foolish and totally wrong.

(2) 'The evil of that which He created' does not mean that everything created by Him has essentially an aspect of evil, but it means that whatever things, out of the things created by Him, may have evil - and of whatever aspect it may be from that Allah's refuge is sought.

(3) Nothing in itself is able to affect any one, nor does any evil by itself affect some one. Everything affects some one with the command of Allah only, and every evil that affects any one, it does so with the command of Allah only. Therefore, to be safe from all evils, we should pray to Him alone and we should totally rely on Him alone.

(4) Evil means tangible troubles and palpable disasters which are external and also internal losses and spiritual waywardness. The example of the first kind is sicknesses, diseases and painful experiences, and the example of the second kind is sins, infidelity and polytheism. From the reference to the context it seems that this second aspect of the evil is what is specially meant here, and this surmise is supported by the fact that the Surahs *Falaq* and *Nas* have been kept at the very end of the Quran, which points to the fact that for the safety of the guidance with which we are blessed through the Quran, we should be ever alert, so that the forces of evil may not affect us and may not misguide us.

5. In the previous verse the mention of seeking refuge from the evil of the created ones has been made in a general way. Now the guidance is given for seeking refuge particularly from the evil of specific things.

When the night comes, darkness spreads, and in this darkness the evil-loving elements and the Satanic forces get a chance to come into prominence. From the viewpoint of the external and physical troubles, the diseases and sicknesses are aggravated during the night time and harmful animals and reptiles move out during night only. In short, the night presents an atmosphere of fear and fright. As regards internal and moral troubles, generally serious crimes are committed during night only, and conspiracies are also hatched during night time. Satan launches his attacks with his armies in the darkness of night. Therefore, the outward

darkness of the night can be the cause of internal darkness. Accordingly, a warning is given to be alert against this evil and to seek Allah's refuge from it.

It may be noted that this reference of night as attached to evil does not mean that during night blessings do not descend and that no virtuous deeds are performed during the night time. It only means that the time of night is most suitable for the Satanic forces to spread their evil.

6. By knots are meant those knots which Satans tie on the consciousness and senses of men and make them negligent and intoxicated. In the two authenticated books of traditions, it is mentioned that the Prophet has said:

يَعْقِدُ الشَّيْطَانُ عَلَى فَاَتَيْهِ رَأْسَ أَحَدِكُمْ ثَلَاثَ
عُقَدٍ إِذَا نَامَ - بِحُلٍّ عُقْدَةٍ يُضْرِبُ
عَلَيْكَ لَيْلًا طَوِيلًا فَإِذَا اسْتَيْقَظَ
فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَتُهُ وَإِذَا نَوَسَا
انْحَلَّتْ عَنْهُ عُقْدَتَانِ - فَإِذَا
صَلَّى انْحَلَّتْ الْعُقْدَةُ فَأَصْبَحَ تَشِيْطًا طَيِّبَ
النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَلَانِ

(مسلم كتاب صلاة المسافرين)

"When any of you sleeps, Satan ties three knots on the backside of his head, and with every knot he makes you think that the night is still long. Then when that man wakes up, and remembers Allah, one knot comes open, and when he performs ablutions (*wuzu*), another knot comes open, and when he offers prayer, then the third knot too comes open, and in the morning he is happy and alert and in a condition of purified self. In other condition, in the morning he is lazy and in a condition of filthy-self."

— (Muslim kitab Salatul Musafireen)

This is an example of the Satan's causing man to be negligent, which has been described in the *hadith*, and which gives an idea of Satan's inspiration, his activities and his attacks.

The word *Naffathat* is from the word *Nafth* which means blowing. In the *hadith* the inspiration of Satan has been termed as *Nafth* of Satan:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْثِهِ وَنَفْثِهِ وَ
هَمْزِهِ -

"I seek Allah's refuge from Satan's *Nafth* his *Nafth* and his hamz"

The narrator of this tradition, Ibn Murrah has explained these three words that Satan's *Nafth* means poetry his *Nafth* means pride and his hamz means insanity.

— (Abu Daud, Kitabus Salat, p. 750).

The meaning of *Nafth* as poetry, given here, is in reality a form of the satanic inspiration, and its another form is magic.

The word *naffathat* is feminine, plural and is a hyperbole. It is the adjective of *nufus* (persons) therefore, according to the Arabic grammar it is in feminine gender, those persons who are habituated to blow, meaning Evil Persons, that affect the human consciousness and senses by their inspiration. In the foregoing *hadith* with the mention of tying the knots it is also stated that he makes men think that the night is still long. It is in reality Satan's blowing his breath into this knot.

In the light of these traditions the meaning of the verse is that Satans by their inspiration affect the consciousness, senses, and the psychology of man and cause him to be neglectful, negligent, intoxicated and a victim of psychological diseases, and they inspire into him wicked and evil thoughts. Allah's refuge is sought from this evil of theirs. This satanic influence can also take the form of poetry, or of magic. It can assume the form of flowery discourses or of a song. Therefore there is no reason that it should be limited to any single form. The practitioners of black magic are known to follow the common practice of blowing breath on threads. The magicians and the practitioner of the allied black arts perform these wicked acts with the help of satans and provide material for leading the people astray. In modern times, people's senses and psychology are also affected by subjecting them to hypnotism. These are various forms of the satanic acts. The only correct way of keeping oneself safe from all these harmful things is to seek Allah's refuge, and to believe in the fact that without His command nothing can harm one.

Generally the commentators relate a story about the Prophet having been affected by magic, in connection with the explanation of this verse. The main points of the story are: In Medina a Jew or a hypocrite who was a partner of the Jews, by name Labid bin A'sim, obtained the hairs of the Prophet from his comb and casting a magic spell on them, buried them in a well. As an effect of this magic, the Prophet fell ill, and he was under the illusion that he has performed certain act, While actually he had not performed it. According to some narratives, its effect remained for six months. After this he was informed by the Revelation and was directed to recite *Mu'awvizatain*, and he recovered.

This story is related in Bukhari, Muslim and other books of traditions, but for some valid reasons is not acceptable.

First, this narrative is contradictory to what is stated in Quran, because Quran has refuted this accusation of the infidels that the Prophet is a charmed person or affected by magic.

يَقُولُ الظَّالِمُونَ إِنَّ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا
(The

wrong-doers say that you are following a person affected by magic - Bani Israil - 47). It would mean that the thing which Quran is refuting, this narrative is confirming. The reply of the supporters of this story is that a Prophet can be affected by magic, as Prophet Moosa, seeing the ropes and sticks of the magicians, had thought that they were creeping like snakes: (Surah Taha - 66); and the accusation of the infidels that the Prophet can be affected by magic, and the accusation of the infidels that the Prophet is affected by magic meant that some magician had made him insane, which Quran has refuted. They also say: "The effect of the magic was limited to the person of Muhammed only and the prophethood of Muhammed (p.b.u.h.) was quite unaffected by it." But this reply is a mere play on words, because in the narrative it is mentioned that he was under the illusion that he has done a certain thing but in actuality he had not done it, that is the magic has affected his mind (Allah give us refuge), and that this effect remained for months together; and that he came to know of it only when the revelation from God informed him, when Prophet Moosa had seen the ropes and sticks of the magicians in the form

of snakes for a short time only, and he knew that these sticks and ropes were not snakes in reality, but were merely looking like snakes, therefore by seeing them he was not deceived. Then it was also not a disease or sickness from which Prophet Moosa suffered. Therefore, to compare the story of the magic spell over the Prophet Muhammed (p.b.u.h.) with the event of the Prophet Moosa is much too far-fetched and untenable.

Secondly, to admit the story of the magic spell as true would adversely affect the belief in the innocence of the Prophets, because in the story the magic spell is stated to have affected not only his body but also his mind. It is obvious that such a thing is quite contrary to the high position of prophethood. Therefore this argument is meaningless that when the Prophet could be wounded, or could be sick, so he could also be brought under the magic spell. عصمت انبياء

The matter of Prophets being innocent is agreed upon by all and is fully and unambiguously supported by Quran and Sunnah, and therefore any narrative which goes against the essential attributes of the Prophethood cannot be considered tenable, whether it is contained in Bukhari or in Muslim.

Thirdly, so far as the point regarding the narration of this story is concerned, one of the narrators of it is Hisham, who though is reliable, yet Allama Ibn Hajar has written about him in his *Tahzeebut-Tahzeeb* that after going to Iraq he narrated many traditions as heard from his father, which was not liked by the people of Iran. Besides, Malik has not accepted his narrations which he said to the people of Iraq. He had gone to Kufah three times. First time he narrated: "My father related to me that he heard Hazrat Ayesha as saying." When he went second time, he began narrating like this:

"My father informed me that is narrated by Hazrat Ayesha." And when the third time he went, he narrated like this: "My father narrated from Ayesha." (Tahzeebut Tahzeeb, Vol. 11, p. 50). It shows that although Hisham was a reliable narrator, in narrating he had become rather incautious. In the circumstances, why his story of the magic spell over the Prophet, which concerns a very important matter, should not be considered a result of his carelessness?

Fourthly, in the series of narrators, there is one narrator, Sufyan bin 'Uaynah, who admits that he heard this story for the first time from Ibn Juraih. On this, the criticism of Maulana Amin Ahsan Islahi is quite apt:

"As if this event became famous a hundred years after the death of the Prophet." Before this, its knowledge was limited to a few individuals only. Everybody can understand that if the Prophet were to be under a magic spell (God protect us !) for six months, the event would have been so extra-ordinary that it would have received immense publicity in the early period and this narration would have come to us through the narratives of continued, unbroken series of narrators."

(Tadabbure Quran, Vol. VIII, p. 666).

To avoid lengthy discussion, we rest content by stating only these few reasons. However, we would quote a few extracts from those commentators who have severely refuted the story of the magic spell over the Prophet:

The well-known commentator, Allama Abu Bakar Jassas, in his Tafseer, Ahkamul Quran, has stated:

"And the people have declared a greater and more terrible thing than magic to be permissible. Accordingly they think that the Prophet was subjected to a spell of magic and he was also affected by it, so much so that he said that he thought that he was saying a thing and doing a thing, when actually he had neither said it nor done it; and a jewess cast a magic spell through the skin of the date, his comb and hair, till the Archangel, Jibril, came and informed him that this woman had cast a spell of magic over him through the skin of the date and that it was beneath a stone in the well. Then he got it removed and the spell over him was broken, when Allah has refuted the claim of the infidels and has stated:

وَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا إِلَّا رَجُلًا مَسْحُورًا

"And the

wrong-doers state that you are following a man who is under the spell of magic. In reality this kind of *hadith* is invented by the apostates"

— (Ahkamul Quran, Vol. I, page 55).

Sayed Qutub in his Tafseer, Fi Zilalil Quran, writes: "These narratives in reality are, in the matter of propagation and conduct, contrary to

contrary to the belief of innocence of the Prophet, and also clashes with the belief that every saying and act of the Prophet is Sunnah and Shariah. Moreover these narratives also clash with the statement of the Quran that the Prophet is not under the spell of magic and in which the claim of the polytheists has been refuted. On this account these narratives are too far-fetched. Besides, the tradition with a single narrator cannot be accepted in the matter of belief. For this purpose, only Quran is reliable and for the principles of belief, *ahadith* can be accepted on the condition that they are narrated by an unbroken series of reliable narrators, while these narratives are not narrated by a series of narrators. Furthermore, both these Surahs were revealed in Mecca according to the preferable testimony."

— (Fi Zilalil Quran Vol. VI, p. 4008)

And Maulana Amin Ahsan Islahi writes:

"Although the claim is made that there was no effect of this magic spell on his duties as the Prophet, and with that it is also very inanely admitted that as a result of this spell he was getting weaker and he was under illusion that he had done certain thing, but actually he had not done it..... According to me to refute this story this argument is sufficient that it is contrary to the accepted belief which Quran has taught us about the Prophets. The innocence of the prophets is that characteristic of theirs which cannot be separated from them at any time. This innocence is not at all affected by the fact that a Prophet's teeth were broken, or he was wounded, or he was killed. None of these things is contrary to his Prophethood, that one could use it as an argument that when the Prophet can suffer from these things, he can also be affected by a magic spell, to such an extent that he cannot distinguish between an executed and unexecuted act, between a seen and unseen thing. Allah has kept his Prophets safe from such satanic depredations, and this safety of theirs is inevitable for the safety of the religion. It is this safety which provides authority to every word and act of the Prophet. The whole Quran is a witness to the innocence of the Prophet and it is enjoined on every Muslim that he should believe in the innocence of the Prophets."

— (Tadabbure Quran, Vol. VIII, p. 665-666).

From the statements of these commentators

the reality of the story of the magic spell over the Prophet and of the relevant narrative becomes quite clear. But it is really surprising that people have so much interest in trying to prove one narrative to be true, and they have not that much interest in realizing what effect his narrative has on the belief on innocence of the Prophets. If this is not blind following of a dubious narrative, then what it is"؟

7. Jealousy means that when Allah blesses some one with His favours and gifts, another person does not like it and wants that it should be taken away from him. And the meaning of when the jealous indulges in jealousy' is that when the jealous person acts jealously, or when he tries to harm the other person out of jealousy. On such occasions, to be safe from the evil, harms and troubles of this man, Allah's refuge should be sought.

Although the word jealous is common, yet it is a well known fact that the beginning of jealousy goes to Satan. when Allah created Adam and crowned him as a superior being by granting him the vicegerency of the earth, Satan became an enemy of the humans, and he wants that man should be led astray:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُّوْكُمْ مِّنْ بَعْدِ
إِيْمَانِكُمْ كِفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ

"Many of the people of the Book wish through selfish envy that they could turn you back from your belief to unbelief".

— (Al-Baqarah - 109).

The infidels of Mecca were also jealous of the Prophet as to why he, instead of the sardars of Mecca and Taif, was selected for the honourable duty of Prophethood. They used to say:

لَوْلَا نَزَلَ هَٰذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْفَرِثَيْنِ عَظِيمٍ -

"Why was this Quran not revealed to a prominent man (from amongst the rich men) of the two cities".

— (Az-Zukhruf-31).

good may come to the faithful people from their Lord

مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
لَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ
رَّبِّكُمْ .

"Neither those who disbelieve among the people of the Book nor those who associate others with Allah would like that anything good should come to you from your Lord".

— (Al-Baqarah - 105).

In short, the purport of the verse is that when a Momin is confronted with a jealous person, he should seek Allah's refuge for keeping him safe from his evils and mischief. In this way the Momin will be able to control his anger, and will also deserve to get the help from God.

The fact that at the end of Quran, direction is given to seek refuge from the evil of a jealous person is a pointer that the people of faith should note it carefully that the great blessing and honour which they have received in the form of Quran is not unlikely to create a feeling of jealousy in their enemies and it is quite on the cards that they would leave no stone unturned in trying to turn you away from the teaching of the oneness of Allah, which is the basis of this guidance, therefore, they should be alert and watchful of the machinations of the jealous forces and should try to seek the support of Allah for keeping themselves safe from the mischiefs of these jealous persons.



It was the fire of jealousy in which they were burning and which had made them enemies of the Prophet. And they did not want that any

114. SURAH AN-NAS (MANKIND)

NAME: The Surah takes its name from the word An-Nas occurring in it five times.

TIME OF REVELATION: It is Meccan and from the subject matter it appears that it was revealed when the satans from among the men and Jinns had launched a campaign against the Quran.

CENTRAL THEME: Like Surah Falaq, its central theme is also seeking refuge. However in this Surah, creating doubts is considered the biggest evil and the slaves are taught to seek refuge from this evil.

ORDER OF THE VERSES: In Verses Nos. 1 to 3, the attributes of the Giver of refuge have been mentioned.

Verse No. 4 warns that the Satan from whose evil the refuge is sought is a clever and dangerous enemy.

In Verse No. 5 it is shown that the real target of his attacks is man's breast (heart).

In Verse No. 6 warning is given that as this enemy is found among the Jinns, so also it is found among the humans.

IMPORTANCE: According to the order of the Surahs, this is the last Surah of the Quran. If from one aspect it is a protector of the belief in the Oneness of God, from another aspect it is also a protector of the whole Quran. protector of the Unity of Allah in this sense that it guides men to seek the support of and refuge in Allah, the one and only God, from the tricks of Satan and to be alert and watchful about it. As regards this Surah being the protector of the whole Quran, it is stated in the holy Book:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ
تَنْزِيلٌ مِنْ عَكْبَرٍ حَمِيدٍ -

"Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, Worthy of Praise."

— (Ha Mim As-Sajdah - 42).

By placing the two Surahs, *Mu'avvizatain*, at the end of the Quran all openings for the entrance of Satan have been blocked, therefore, there has remained no possibility of the Satanic words mixing up with the Divine words. In other words, this Surah is the guarantee that this holy Book will remain safe from the tampering of Satan and people of his ilk. There is absolutely no possibility of any change or modification in this Book. It will remain in its original condition for ever.



114. SURAH AN - NAS (MANKIND).

اٰیٰتُهَا (۱۱۴) سُوْرَةُ النَّاسِ مَكِّيَّةٌ ذُوْهَا

(Translation of the text)

In the name of Allah, Most Gracious, Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Say;¹ I seek refuge in the Lord of mankind,²

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ

2. The King of mankind³,

مَلِكِ النَّاسِ

3. The God of mankind,⁴

اِلٰهِ النَّاسِ

4. From the evil of the sneaking whisperer,⁵

مِنْ شَرِّ الْوَسْوَاسِ الْخَفِيْصِ

5. Who casts evil suggestions in the breasts (hearts) of mankind⁶,

الَّذِيْ يُّوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ

6. (Whisperer) Among Jinn and among mankind⁷.

مِّنَ الْجِنَّةِ وَالنَّاسِ



Commentary

1. The first addressee of this Verse is the Prophet. The commencement of the Surah with the word *Qul* (Say) is the proof of the fact that these are the revealed words, and the Prophet has conveyed Allah's Message in the same words in which it was received by him. Not a single word of the revealed message was dropped by him, not even the word *Qul* (Say). This is the clear proof of the holy Quran being the revelation from God, word by word.

2. Lord of mankind means the Cherisher of all people and the Real Master. The Verse means that the God who is the Lord of mankind is also the Giver of refuge. There is no other Giver of refuge beside Him, therefore I turn to him for seeking refuge.

Similar subject matter is also found in the Zabur:

"Preserve me, O God, for in thee I take refuge,
I say to the Lord, 'Thou art my Lord;
I have no good apart from thee.

(Psalms 16:1,2)

It may be noted that the literal meaning of the word 'Aoo' zu' is I take refuge, which is expressive of the fact that the slave not only seeks refuge in God but he has also placed himself under his protection and shelter, and has taken his support. Since the two Surahs, Falaq and Nas, are Surahs of prayer, and generally on such occasions the idiom of seeking refuge is used, we have translated the word *Aoo' zu* as I seek refuge.

3. That is: God is the real King of mankind, therefore, He is fully capable of protecting His slaves, and therefore, I take the support of the Most Powerful Being.

This shows that as Allah's rule is established on the earth and the skies, in the same way it is also established on mankind. There is no group of humans on whom His rule is not established, therefore it is against reality if some group thinks it-self independent of His sovereignty. Such an attitude does not alter the reality, but it does change man's conduct, that is: man becomes transgressor in his field of activity.

4. That is: In reality the God of all mankind is

Allah, and His being worthy of worship by all is the demand of His being the Lord and King. It is another thing if people have deviated from this reality and have made others beside Allah as their gods. The Being that deserves to be worshipped is Allah, and the attribute of being worthy of worship in this universe is His alone. It is He who is worshipped in the heavens and also on the earth, and therefore there is none beside Him worthy of worship by the humans.

When the slave, thinking Allah to be the Lord, King and God, prays for refuge, He accepts it. In other words, for the acceptance of the prayer of refuge the belief in the oneness Allah (Tawheed) is essential.

5. *Waswasah* means to cast a bad thought in someone's heart imperceptibly, and *Waswas* means one who indulges in this act of casting bad thought in others' hearts, etc. This is a quality of Satan, and his another quality is *khannas*, which is derived from the word *Khunus*, which means hiding, disappearing, and withdrawing. Its other meaning is shrinking.

When Satan wants to induce a man to commit a sin, he presents that sin in a beautiful form and assures him of a pleasant end. This thing enters man's heart in the form of *waswasah* (secret bad thought), and when the man goes under his influence, this thought takes a firm shape and then is converted into action. The first act of casting bad thought or creating doubts in the heart was practised by Satan on Adam and Hawwa (Eve):

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا
مِنْ سَوَآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبِّي عَنْ هَذِهِ الشَّجَرَةِ
إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ — وَ
قَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (١) (الاعراف ٢٠، ٢١)

"Then the Satan whispered suggestions to them, so that he may discover to them their shameful part that were hidden from them (before); he said: "Your Lord only forbade you this tree, lest you should become angels or such beings as live for ever. And he swore to them both, that he was their sincere adviser."

(Al-A'raf - 20,21.)

This is a clear example of how Satan comes as a well wisher and how he induces humans in an attractive way to commit sin. Although he had appeared before Adam and Hawwa, but in the world his machinations are carried out as attacks of a sneaking enemy, therefore man does not know about his mischief. However, in his heart he is conscious about these bad thoughts. But to act or not on these bad thoughts depends on man's own decision. If he is awake and alert about his enemy, then the satanic machinations have no effect on him, and if he is neglectful, he is influenced by it. A man's heart is awake only when the remembrance of God is in it. Remembrance of Allah and reciting his words is the most effective weapon of defence for men. Using this weapon, when he seeks Allah's refuge from the evil of satanic machinations, then they become quite effective, and Satan has to return disappointed. The purport of the verse is to alert man against the secret activities of Satan, so that man may be watchful against his enemy and may make preparation for his protection.

This is the general aspect of the meaning of this verse. The special aspect, with reference to context, is particularly this fact that the greatest danger to the guidance which has been provided to the people of faith in the form of Quran is from the machinations of instilling fancies by Satan, that is: he can put such thoughts in the heart which create doubts and misgivings about Quran and which deviate him from the path of guidance, particularly about the belief in the Oneness of Allah, which is the basis of religion and the real spirit of Quran. The machinations of Satan can be only against this, therefore it is absolutely necessary to be wary of the tricks of the enemy and of safeguarding the belief and the religion.

6. To create doubts in the hearts is according to the common idiom, but the actual word used is 'sadoor', which is plural of 'sadar', which means breast. The target of machinations of Satan is man's inner self, that is his breast. Breast is like a doorstep for the heart, from which doubts and evil thoughts enter the heart. Allama Ibn Qayyim has explained it very ably:

"This point is worth considering that Allah has said:

يُوسُوسُ فِي صُلُوبِ النَّاسِ

"Who casts evil suggestion in the breasts of mankind," and did not say he who casts evil suggestion and doubts, in the hearts," because breast is the compound of the heart and its house, from where the feelings and thoughts enter and collect in the breast and then enter the heart. Therefore, breast is like the doorstep to the heart, and all commands and intentions come from the heart into the breast and from there they are distributed to its armies."

— (Tafseerul Mu'avvizatain - Ibn Qayyim, p. 66)

That is: the doubts and evil thoughts do not enter the heart directly, but enter through the breast, as if Satan's arrows lodge in the breast, and their poisonous effect affects the heart only when the heart is sleeping the slumber of neglect; otherwise if the heart is awake with the remembrance of Allah, it defends itself and remains safe from the poisonous effect.

7. That is: The devil who casts doubts in the hearts of men is not only Satan (Iblees) but there are many devils among the Jinn and men who go on doing this work:

وَكُنَّا لَكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا وَاشْتَبَطْنَاهُ الْإِنْسُ وَ
الْجِنُّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

"Likewise did We make for every Messenger an enemy, — evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception."

— (Al-An'am - 112).

So far as the devils from the Jinn are concerned, their launching attacks stealthily is obvious. As regards the devils from among men, when they indulge in their machinations, they hide their reality about being devils. Therefore they appear as the well wishers of men because they know that their suggestion and advice would be welcome only when they pose as well wishers and sincere advisers. If they come in their real form as the evil-lovers, none would be prepared to listen to them.

Here it should be understood that in connection with spreading the evil the main role is of the devils from among the Jinns, whose chief is "Iblees" and the human devils are their servants.



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